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RESERVE
STORAGE

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THE donations for the month of January were in excess of those for the corresponding month last year by nearly \$6,000, making the increase from this source for the first five months of the fiscal year nearly \$3,800. This is better than a decline, but does not reach the twenty-five per cent. advance needed to meet appropriations to the missions, by several tens of thousands. This is the point toward which special efforts of pastors and churches should be vigorously made during the months immediately before us. The legacies for January were about the same as those of last year, making for the five months an advance of about \$8,600, a total gain from both legacies and donations of over \$12,000.

ALLUSION will be found on another page to the exportation of liquor from the United States to Africa. We may here note the gratifying fact that the total export of liquors from the United States to all parts of the world has materially decreased within the past year. In the year ending June 30, 1889, a total of 2,693,430 gallons of distilled liquors were exported; while in the year ending June 30, 1890, the number of gallons was 1,707,464, a decrease of over 36 per cent. Why might it not be reduced 100 per cent.? It certainly ought to be.

WE commend to the especial attention of our readers the letter of Mr. Barton, on another page, as indicating the self-propagating character of the churches in Eastern Turkey. It is surely a most hopeful sign that the churches in and about Harpoot, all of them formed within a comparatively recent period, should undertake and carry forward so vigorously this work in Koordistan, which is to them a foreign missionary field. The faith and zeal and patience of these churches and their pastors may well be emulated by Christians in more favored lands.

OUR letters from North China indicate a condition of affairs which it is difficult for us to conceive of. We refer our readers to the letter from Mr. Stanley, of Tientsin, on another page. Mr. Stanley also reports that in the district of which he had care, he examined carefully on one day over 300 families, and in only three of them did he find any grain stored away or anything that appeared capable of sustaining life. There are over 4,000 such families in the ten villages of which he, as chairman of a committee of foreigners, has oversight. Mr. Kingman speaks of the contributions for relief as "ridiculously inadequate."

THE department of "Letters from the Missions" this month is largely taken up with accounts of political troubles on two opposite sides of the globe. The main facts in regard to the destruction of our mission premises on Ponape were given last month, but our readers will want to know the details, and they will read with sorrow, and no little indignation, Mr. Rand's account of the expulsion of the mission by the Spanish authorities. The letters from West Central Africa, though they report a complete revolution in Bihé and the surrender of the king to the Portuguese, yet greatly relieve the anxieties that have been felt in regard to affairs in that mission. It will be remembered that in the early part of last year a Portuguese officer, with a company of soldiers, was sent by the governor-general of the province of Angola to Bihé and the head chief of Bihé ordered them away. The natives believed that the Portuguese intended to build a fort and take possession of the country. Heretofore the claim of sovereignty on the part of the Portuguese has not been enforced in these interior regions, and this attempt to set up their authority was resented. The Portuguese took serious offence at the expulsion of their troops in April last, and in October a much larger company was sent, under the command of Mr. Paiva, to punish the ruler of Bihé for his insubordination and to establish Portuguese authority. So vigorous was the assault that after the burning of the chief's *ombala* and of some other villages the terrified people were quite ready to accept the terms offered and deliver up their chief into Mr. Paiva's hands. The fear had been entertained that the Bihéans would simply flee before the Portuguese, deserting their country altogether, and so leave our missionaries at their mission station without any people to work for. But it will be seen by these letters that the conflict has been ended, and the country not destroyed. It would seem also that our missionaries have been able to render such services as to win the regard of the people, and that their position will be more secure than in the past. We gratefully recognize the answer to many prayers in this outcome of the conflict which threatened the destruction of the mission. These letters from Bihé were sent to the coast with the mail of the Portuguese commander, and reached Boston in forty-nine days, a shorter time than ever before made by a mail between the two points.

A STRIKING instance of the wide reach of missionary work has just come to our knowledge, connected with the coming of Micronesian Islanders from Arorai, one of the Gilbert group, to work on a coffee plantation at Tapachula, Mexico. These islanders stipulated in their contract that they should be protected in their religious worship and that they should be allowed to observe Sunday as a day of rest. Mr. Flint, of San Francisco, has sent us a copy of a letter from the agent of the Mexican company, in which he says that these Gilbert Islanders are using the Sabbath as a day of rest, though it is a day of work among the Mexicans, and the agent promises to build for these people a house of worship. It is a notable fact that men who a few years ago were wild savages should now come among Roman Catholic Mexicans to exemplify in a much better way than do these nominal Christians the power of the gospel of Christ and the sanctity of the Sabbath.

WANTS.—The occasional mention in the *Herald* of special needs of our missionaries has brought a great number of gifts, which have been most gratefully received. Acknowledgments are continually arriving from missionaries for books that are sent them, both for their own use and that of the native pastors. We have before us, as we write, grateful acknowledgments from Japan and Turkey for copies of the "Providence Bible Lesson Pictures," of Peloubet's Notes, and of other commentaries. And we have also before us not less than a dozen requests for similar gifts. We put them together here, and hope that they will reach the eye of generous friends. Any volumes of notes on the Sunday-school lessons of last year will be gratefully welcomed by native preachers in Turkey. Dr. Gordon, of Japan, wants volumes of "plain, straightforward sermons," in English, for English-reading pastors and theological students. For the same class of men he wants also commentaries, especially on the Old Testament, such books as the "Cambridge Bible for Schools." In half a dozen places they are eager to obtain copies of the "Providence Bible Lesson Pictures." Mrs. Coffing, from Hadjin, her mountain home in Central Turkey, pleads for some of Dr. Vincent's "Leaf Clusters," the designs on the Sunday-school lessons, for primary classes. Mr. Stanford, of Kyōto, makes a special request that some one would complete the noble gift of Dr. W. W. Patton, who bequeathed his sets of *The Biblical Repository*, *The Bibliotheca Sacra*, and *The New Englander* to the library of the Doshisha. These periodicals have, Mr. Stanford says, "given a great joy, more than can be expressed." What is now wanted to complete this set of *The Bibliotheca Sacra* is the volumes for 1879, '80, '81, '87, '88, '89, and '90; and of *The New Englander*, the volumes for 1889 and '90. And is there not some one who, after his own perusal of these magazines, will send them annually to the Doshisha? We may say, in general, that good books, especially commentaries, Bible dictionaries, sermons, and the like, will do most excellent service if forwarded to the Mission Rooms in Boston for distribution where they are most needed.

THE "Student Volunteer Movement" is one of the most remarkable signs of the times as related to foreign missions. There are now over 5,000 students in the United States, in various stages of education, who have signified their willingness and desire to become foreign missionaries. Of those who have been connected with this movement, 300 have already gone abroad. These young people, thus bound together by a mutual pledge, have never assembled together in large numbers, but now a call is made for a convention to be held at Cleveland, Ohio, February 26 to March 1. Arrangements for the convention have been completed, and it gives promise of being a meeting of special interest and power. Let these volunteers and their first convention be remembered in prayer most tenderly by all Christians. Their movement in relation to the supply of laborers is quite in advance of any movement in the churches looking toward their support. But so it was at the beginning, when the young men in Williams College planned for world-wide missions. When they gave themselves, the churches came to their support. So may history repeat itself in the case of these thousands who are offering themselves for foreign service. May the churches rise to their support!

REV. W. E. FAY, during the years he has been in Africa, has taken a large number of photographic views of persons and scenes between Benguella and Bihé, and many persons have desired to secure copies of these photographs. Arrangements have been made with Mr. F. S. Smedley, of Berea, Ohio, who has prepared three *sets* of these photographs, twelve in each set. Set No. 1 contains views and groups taken at Bailundu and vicinity; set No. 2 contains Bihé views, camps, villages, etc.; set No. 3 contains groups of Bihé missionaries, schools, natives, etc. These views mounted may be obtained of Mr. Smedley at \$1.50 for each set of twelve; single photographs for fifteen cents. The arrangement is made, not for any pecuniary profit, for the price is only slightly above cost, but rather for the sake of awakening interest in our mission in Central Africa.

AN interesting and successful "missionary rally," in the interests of the American Board and its work, was held in the Second Parish Church, Portland, Maine, January 28. The Cumberland Conference, whose regular meeting had been appointed for the same time and place, kindly gave up its program, and devoted the whole day to the presentation of the foreign missionary work by speakers from abroad. Sessions were held morning, afternoon, and evening, each two hours or more in length; and the attendance was large and representative. More than thirty churches were said to have been represented, by pastor or delegate, or both, and the interest, which was marked at the opening meeting, rose steadily to the close. At the morning session Dr. Smith presented in rapid outline the work the Board now has in hand, its present state, and the urgent need of enlarged resources if that work is not to be seriously crippled. He was followed by missionaries from the field, Mr. Gutterson speaking of the work in India, and Mr. Wilder of that in Africa. In the afternoon addresses were made by Dr. March, of Woburn, and Dr. Little, of Dorchester; the former speaking with telling effect from his personal observations on the field, and the latter dwelling with great force upon the idea and claims of Christian stewardship. A novel and interesting feature of the afternoon was the answers given by Dr. Smith to questions, written and oral, on various points connected with missionary work. Dr. Creegan, under whose auspices the rally had been arranged, spoke briefly and effectively on the need of getting the facts about missions before the churches, and of the value of the *Missionary Herald* to this end. The evening was devoted to brief and stirring addresses by the several speakers who had appeared during the day, and brought the meeting to a happy and impressive close. The local preparations for the "rally" had been most admirably made, and the total impression of the meetings was deep and inspiring. Similar and equally successful "rallies" have since been held in Auburn, Maine, in Nashua and Manchester, N. H.; and others are planned for the future. The services of Drs. March and Little and other pastors, freely given, are of very great value in all these meetings, and are heartily acknowledged. Conventions similar to these in New England have recently been held in Ohio under the care of District Secretary Daniels, aided by several missionaries, and have awakened great interest.

OUR readers will remember the reports made in England some two years ago by W. S. Caine, the English politician and member of parliament, who had visited several missions in India. Mr. Caine is once more in India, laboring in the cause of temperance, and also seeking to secure for the natives a representation in the higher councils of the government. Mr. Chandler, of Madura, writes that, under the direction of some members of the Madura Mission and some prominent Hindu gentlemen, two meetings were held recently at Madura City, to hear Mr. Caine. Mr. Chandler says: "It was a pleasure to see the meeting of a thousand educated Hindus and Christians, unitedly listening to the earnest words of a self-sacrificing Christian merchant and politician as he eloquently contended for total abstinence on the part of individuals and prohibition of the sale of intoxicating liquors on the part of the state."

AN article in *The Baptist Missionary Magazine* for February presents in a striking way some thoughts bearing upon the relative claims of home and foreign missions. "These interests are indeed kindred, but they cannot be regarded as identical. There ought to be no conflict between them; but nothing could more sharply suggest conflict than the claim so often set up that they are essentially one. No one, for instance, would be regarded as magnifying foreign missions by asserting oneness with home missions. Likeness is not identity. Both aim at the spiritual renovation of sinners, but their beneficiaries, both in respect to conditions and numbers, differentiate their quality by the width of worlds and the disparity of millions. One deals with a condition where one person in every five of the total population is a member of an evangelical church; the other with a condition where there is only one Christian to every three hundred thousand people. The very terms by which we distinguish these interests, by the bare necessity of common speech, differentiate them by ineradicable lines, — 'home,' 'foreign,' — words which draw a distinction as broad as that between brethren and aliens."

THE English Baptist Missionary Society is making preparations for the approaching centenary of its organization. The special commemoration will be in the form of a service at Nottingham on the thirty-first of May, 1892, the one hundredth anniversary of the day when Carey preached his memorable missionary sermon on "Expecting great things from God, and attempting great things for God." Other services will be held at London and at Leicester to commemorate the day of the organization of the missionary board, and the day of the setting forth of Carey as a missionary to India. Anticipatory of these commemorative celebrations, the society proposes this year to raise a special centenary fund of \$500,000, and also, concurrently, to seek to increase the annual income of the society to \$500,000. It is proposed to devote the centenary fund (1) to the sending out of one hundred new missionaries; (2) to the establishment of a fund which shall abolish the necessity of loans from bankers; (3) to buildings for worship and schools; (4) to the training of native laborers; (5) and to the translation and printing of the Scriptures. A centenary volume is also to be prepared, giving the history of the society during the hundred years of its life. This certainly is a notable program.

WE have received from Japan a handsome volume of over three hundred pages octavo, containing hymns and tunes. The volume was prepared by a committee appointed in 1886, consisting of several Japanese gentlemen together with Rev. George Allchin and Rev. Dr. Verbeck. The committee, in its preface, acknowledges that the musical part of the book is chiefly the result of Mr. Allchin's labors. This hymnbook is already in use by three fourths of all the Protestant churches of Japan. Not less than twenty-five thousand Christians sing from it every Sabbath day. The volume is also interesting as being the first musicbook of any kind printed in Japanese with musical type made and set up by Japanese printers. The book is a credit both to its compilers and to its printers. Accompanying this hymn-and-tune book is a smaller volume, containing the words only, and this is transliterated from the Japanese by Rev. Mr. Allchin. The most important literary work for a people, after giving them the Bible in their own tongue, is to give them a good hymnbook, and such, it would seem, the Japanese now have.

IT has been said by a vigorous writer in India that if the United States, Canada, and Great Britain were supplied with ordained ministers in the same proportion to population that the pagan world is supplied, Canada would have twenty such ministers, the United States two hundred, and Great Britain and Ireland one hundred. As it is, "there are four hundred ordained pastors in Christian lands to every one on the foreign shores, and there are six hundred Christian workers to every one abroad." The same writer also accepts the estimate that \$98 are expended in Christian work in Christendom to every \$2 sent to the foreign field. Yet there are those who say that gifts for foreign missions are disproportionately large.

THE Clarendon-street Baptist Church of Boston, of which Rev. Dr. A. J. Gordon is pastor, has set a grand example to other churches in raising the sum of \$5,000 as a special offering to assist the Foreign Missionary Board with which it is connected, in its present emergency. There is a similar emergency in the work of other boards. How many churches there are in the land that could make a special offering of \$5,000 both to their own profit and to the vast advantage of the work! And there are hundreds of other churches, not so wealthy, that could add to their donations \$500 or \$1,000, and so find a blessing for themselves and give a blessing to others.

ONE good result likely to follow the military occupation of Bihé by the Portuguese is the building of a wagon road by which our missionaries can pass into the interior. Last month Mr. Lee reported that the Portuguese and the Boers had built a road as far as Caconda, and it appears by the account of the recent troubles at Bihé that these Boers had their wagons with them near the chief's *ombala*. It will be a great relief to our missionaries if they can reach their stations in the interior without dependence upon an army of porters.

IT is announced that on January 20 the new and spacious House of Parliament at Tōkyō was destroyed by fire. This is an unfortunate occurrence following so soon after the opening of the first Parliament in Japan.

ON January 17, at Constantinople, there was a public service intended to emphasize a reconciliation between the Armenian Patriarch and the Sultan. The Patriarch was invited to the palace and was heartily welcomed, the Sultan granting general amnesty to all Armenians implicated in the recent disorders. Subsequently the Patriarch preached a sermon in the cathedral, accepting the promises of the Sultan relating to the Armenians, and promising fidelity to the government on the part of the people whom he represented. How much all this may mean we cannot tell, but the outlook for a period of peace seems promising.

ON another page will be found a proposal from the Prudential Committee that March 22, the fourth Sabbath of the month, be set apart as a special "foreign missionary Sabbath." We trust that the plan will be welcomed in all our churches, and that the result will be a new impulse in this good work, and the making of such offerings as shall warrant the sending forth of many more laborers into the foreign field.

THE cholera in Turkey has been making sad havoc, especially in the region about Aintab. At the beginning of December there had been three hundred deaths in Aintab. Of this number only five or six were Protestants, and Dr. Fuller well says, "Intelligence and cleanliness count for something at such a time." The quarantine regulations had been exceedingly strict, and Mr. Sanders writes of having been greatly hampered in his touring. He was kept in quarantine some days, and could not move from place to place as he wished because of the restrictions. The death rate at Adana had been as high as fifty-nine per day, and the schools of that city had all been closed by the government. Yet up to December 6 only one Protestant had died of cholera at Adana. The scourge seems to be on the decrease at last reports.

The Japan Mail gives a list of forty-two journals and periodicals devoted to the defence and spread of Buddhism, and it says that this list is incomplete. Many of these periodicals have been established recently, and a native paper attributes the increase in their number to the progress which Christianity has made. The effect of the preaching of the gospel has been the quickening of religious activity among people of all creeds.

A PASTOR of a church in Texas sends to the treasury of the Board \$41.25 as the result of a *plan for self-denial* for three months, recommended to his small and feeble flock. The amount came from few persons and out of their poverty, but as an expression of thanksgiving to the Lord. What a noble sum could be raised if Christians who are *not* in poverty would make corresponding self-denial for the sake of the kingdom of Christ!

DISTRICT SECRETARY HITCHCOCK, of Chicago, has recently visited the mission of the American Board in Northern Mexico, and was present at the Conference at Ciudad Juarez, of which a report is given on another page. He writes enthusiastically of the outlook of the mission. He was especially impressed by what he saw and heard of the self-propagating character of the missionary work already begun, and says: "There is practically no limit to the number of places that might be advantageously occupied."

WE are glad to learn that there has been a call for another edition of that most interesting volume, "Woman and Her Saviour in Persia," by Rev. Dr. Thomas Laurie. The volume was widely circulated and read years ago, but another generation has come on to the stage that should know this record of Christian toil and success. The book is published by the Congregational Sunday-School and Publishing Society.

MR. BAIRD, of Monastir, who has been seriously sick, is now, we are glad to report, in a fair way to full recovery. While kept from his usual work he devoted much of his time to the study of Albanian, which he says is called by the people who speak it Shkip, and which he says seems to be the ancient Illyric or Illyrico Macedonian. This seems to be a literal following of the footsteps of St. Paul preaching the gospel "round about unto Illyricum." In speaking of his study of the language, he says: "With sixteen declensions, each of them double, one indefinite, the other definite, six cases, hosts of irregular plurals, the article used wildly, adjectives a labyrinth, and verbs with six modes and sixteen tenses in the indicative, besides the putting of the last half of the verb before the first half to express surprise,—a continual surprise to the learner,—I shall find enough to keep me out of mischief."

WE learn from *The News* of Constantinople that the Shah of Persia has recently visited the mission premises in Teheran, spending two hours in examining the schools, and that a member of the court has visited the schools and hospitals in Oroomiah, leaving a gift of fifty dollars to the students. Our friends of the Presbyterian mission in Persia are much pleased at this mark of esteem from the royal family.

Woman's Work for Woman for January gives a list of twenty places in India provided for lepers. Some of these are government institutions, while many of them are asylums under the care of different missions. W. C. Bailey, Esq., bears witness that in these institutions the "Christians all seemed bright and happy. I always did see the greatest difference between Christians and heathen in these asylums; the one class seems borne up in its sorrow, and the other utterly cast down and dejected."

SINCE the reports on another page as to affairs at Ponape were in type, tidings have come to hand through *The Straits Times* of Singapore, in regard to another outbreak on Ponape, during which the Spanish troops suffered terribly. This news was brought to Manila by a Spanish steamer, but no dates are given. It is affirmed that the Ponapeans fell suddenly upon the Spanish garrison, killing some ninety soldiers and civilians; that the Spaniards turned upon the natives, driving them into a jungle, but were unable to cope with them there. It is said that the Spanish commander was so mortified by the loss of his soldiers, and the unsatisfactory situation in which he was placed, that in a moment of frenzy he shot himself. Since this news comes through Spanish sources, it is probably correct as to their losses. What the story of the natives will be, of course we do not know. Could the Spaniards do anything better for themselves, or for the Caroline Islands, than to withdraw altogether?

SHALL MARCH 22^D BE SET APART AS A SPECIAL FOREIGN
MISSIONARY SABBATH?

CONTRIBUTIONS from churches and individuals during the first five months of the financial year, although they have made a slight gain over those of the corresponding period last year, have not advanced the twenty-five per cent. needed in order to meet the appropriations already made for our missions, but fall behind that amount by several tens of thousands of dollars. This statement is its own imperative call for an additional special offering from the churches without delay. It is therefore suggested by the Prudential Committee that pastors and officers of churches be requested to set apart the fourth Sunday of March, the twenty-second day, as a Foreign Missionary Sabbath, arranging, if possible, for a special contribution for the American Board upon that day, to be accompanied by appropriate sermons by pastors. If for any reason the fourth Sabbath of March seems not to be the most favorable day for the special contribution, may we look for it upon some other Sabbath of the month, or early in April?

Special additional offerings from individual donors are also solicited. Why may we not look for an average of an additional \$500 from each of the Corporate Members and from many of the Honorary Members of the Board? Let there be a united and vigorous movement in this direction among all the churches of the land, that the work be not retarded by an impending debt.



THE BURNING OF CENTRAL TURKEY COLLEGE.

TELEGRAPHIC tidings of the burning of the college building at Aintab were given in our last number. Particulars of the sad loss are now at hand. The fire occurred on Friday, December 26, at midnight. Whatever human strength and skill could do to check the work of destruction was done. The fire was fought inch by inch and something was saved. From President Fuller's account of the fire we quote the following:—

“First of all we find all our students and most of their belongings are safe. The president's house is untouched, and the west wing of the college, containing library, laboratory, recitation-rooms, and kitchen, is saved, although the books

and apparatus are a good deal injured by removal ; besides, a considerable quantity of stores and miscellaneous furniture have been got out. On the other hand the main building and east wing, containing schoolroom, large dormitory, dining-room, museum, and several private rooms for tutors and students, are ruined. The heavy stone walls are standing, but so cracked and seamed that it is evident they will have to come down to the ground ; besides this, the winter's supply of wood, most of the school furniture, and a good many schoolbooks are destroyed and our beautiful printing-press is badly damaged. At least 2,500 liras (\$11,000) gone in a night, and this the second fire in Aintab in two years ! ”

To the friends on the ground this calamity for a time seemed overwhelming. Profoundly impressed with the value of the institution and of its necessity to the prosperity of the evangelical cause in Central Turkey, yet the task of repairing the loss seemed beyond their strength. In writing of the college Mr. Christie says : “ The work going on in this centre of Christian education — work which has already made itself felt in uplifting influence throughout this great mission field — work never before so efficient and promising, can we endure the thought of its being stopped ? ” Notwithstanding the depression of the people and their sore poverty, no one seems to have thought of failure to rebuild. Before the ashes of the building were cold the friends at Aintab “ put their hands deep down into their pockets ” to provide means for repairing their loss. Dr. Fuller writes : —

“ Fortunately the Board of Managers were already gathered at Aintab for the regular semi-annual meeting. They had come expecting to listen to encouraging reports and to consider plans for the further enlargement and progress of the work ; they found themselves confronted with the stern necessity of taking up problems which they had supposed solved once for all, and, more painful than this, was the evident necessity of appealing again to friends who have so generously helped in the past, and whose hands and hearts are so full of other work. We bow our hearts in prayer, and we ask the way of duty. *There is but one way. We must go forward.* Delay and hesitation only make that way more difficult.

“ And now as to ways and means. If the college is to live and grow again, it must sprout from its own roots. The times are desperately hard, the people utterly exhausted under the accumulated burdens of taxes, famine, cholera, and business stagnation ; but faith and love will still find means of expression. Some one suggests that the first stones for the new building should be prepared just here in Aintab. How much can we give ? The managers, one by one, name the sums they will give, and without hearing from all we are sure of over 100 liras. Our friends have already asked what they can do, and we must prepare work for them. So committees are appointed to make a thorough and general solicitation for contributions, first from the teachers and students and graduates of the college, and so on in widening circles outward to all the friends in Turkey. We can scarcely hope that the sum received from this source will be large, but it will be a gift of love which will bring the college nearer to the hearts of all who give for it, and will, we hope, show our friends abroad that it still has a right and a duty to live in spite of its misfortune.

“ The president of the college is bidden to tell the story of our loss and need.

to the trustees and other friends in America and England, and ask them what they can do to help us. And so, with the night behind us and our faces towards the dawn, we go out to take up again our duties, praying and trusting that our Leader and Master will show us each the privilege and the duty he would have us share in this work."

Nothing need be added to this touching appeal. Contributions towards the rebuilding of the college may be sent to James M. Gordon, Esq., 10 Congregational House, Boston, Mass., who is Treasurer of the Board of Trustees of Central Turkey College in America.

THE NEW QUEEN OF THE HAWAIIAN ISLANDS.

BY HON. GORHAM D. GILMAN, NEWTON, MASS., FORMERLY OF HONOLULU.

By the recent death of King Kalakaua, his sister, Lilia Kamakaeha Liliuokalani, becomes the sovereign of the Hawaiian Islands. It was on the sunny slope of one of these islands, Puuawaina, looking out on the blue sea, that the new sovereign was born on the second of September, 1838. Her parents were of the old chiefs who came in with the Kamehameha régime, and were of the nobles of the kingdom. A peculiar custom used to prevail among the high chiefs which amounted almost to a sacred obligation. Prior to the birth of a child of high rank, some other person of equal position could claim the expected babe, and the request would not be denied. Thus, most of the children born to chiefs were not brought up by, or considered as the children of, their natural parents. Liliuokalani was no exception to this strange exchange, for within a few hours of her birth she was taken to the home of Paki and Konia, and adopted by them and reared as their own daughter. Her foster-parents were of the noblest blood of the ancient kings, and the little one was known only as their child. Most fortunate for her, also, was the fact that by this adoption she came to be a foster-sister to the Hon. Lady Bernice Pauahi Bishop, the child of Paki and Konia, one of the best and purest, most intelligent and accomplished of all the Hawaiians.

In 1842, when but four years of age, she entered what was then known as "the young chiefs' school," at about the same time that "Queen Emma" joined it. This institution was started under the auspices of the mission of the American Board, in charge of Mr. and Mrs. Cooke. The special object of this select and home school was to prepare the young chiefs, by careful training and watchful oversight in morals, character, and religion, for the high positions they were, in all probability, to occupy as the future rulers of the country. The government soon saw the great benefit to be derived from this work, and assumed the entire expense of carrying it on, and with increased efficiency.

Out of the fourteen in the school in 1842, the new queen is the only one now living. There have been four kings and one queen from among the scholars, and now another queen. It is to be hoped that this school of mission planting will bear, as it has borne, good fruit for the upbuilding of the nation.

It was at this school that Her Majesty met a young American, who was a day-

pupil, of about the same age as the other scholars, and who in later years became her husband. Her marriage took place September 16, 1862, when she was united to John Owen Dominis, who, having enjoyed the companionship and friendship of his royal schoolmates, was later called by them, as they severally came into power, to important positions in the state and council of the island kingdom.

Liliuokalani was the elder of the two sisters of the late king, and is now the only one living. She has evinced a disposition to command and a capability



THE NEW QUEEN OF HAWAII. WITH THE ROYAL CLOAK.

for assuming the high positions which have fallen to her, and when the king, her brother, made the tour of the world several years since, she was proclaimed Regent, and showed very plainly that she could hold the reins of power and guide the affairs of state. When King Kalakaua left the islands on his late and last visit to California, where he died last month, she was again proclaimed Regent, and came to the duties and responsibilities with an apparent ability to act the sovereign.

Not unacquainted with the obligations of the position, with a commanding presence and grace of manner, Her Majesty possesses the amiable traits of her race and characteristics of her people, and at the same time retains the dignity of her hereditary lineage, and is likely to become a popular ruler. She has a ready command of the English language, and is interesting and intelligent in conversation. She is fond of music and has composed several popular airs, the music to the national hymn, and has done much for the musical education of her young countrywomen.

In 1887 the new queen, with her sister-in-law, the wife of the late king, visited Boston on their way to attend the celebration of the jubilee of Queen Victoria, and the pleasant impression she made is well remembered. She evinced an intelligent interest in social and educational matters. She attended the Park-street Church, where the first church for the Hawaiian Islands was organized, and she received most graciously a visit from a delegation from the Prudential Committee of the American Board. The royal visitors recognized the work that had been done by that Board at the islands in former years, and expressed their high appreciation of its great value. While she was princess, Liliuokalani was quite closely identified with the old mission church of Kawaiaha'o at Honolulu,—the state church, if such there were, where royal marriages and funeral services have taken place. Aside from her efforts in developing the love of church music among the young, she has been active in educational interests and in mission work among her own sex.

Among the royal treasures of the palace the most unique and valuable is the famous feather cloak, which is shown in the photograph from which the accompanying picture of the queen has been taken. Other kingdoms have their costly jewels and brilliant regalia, but for a royal mantle there is probably not one that can compare in elegance with this. It is circular in shape, about four or five feet in width by ten or eleven feet in length. It is made of golden-colored feathers of a small black bird, called the *oo*. These tiny feathers are about one inch long and are fastened to a fine network of fibre, made by hand, from the bark of a native plant. As it is said that only two feathers are found under each wing of the bird, and that over five thousand feathers are wrought into this robe, the statement that it took one hundred years to gather the materials, and that its worth is equal to that of any royal robe in existence, is quite credible. It is an object of greatest interest on state occasions, with its plushlike surface and brilliant sheen, like a piece of cloth of gold.

Mordecai said to Queen Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" Who knoweth but Queen Liliuokalani has come to her kingdom "at such a time as this" to be a savior of her people? The legend on the Hawaiian coat-of-arms is, "*Ua mau ke ea o ka aina i ka pono*"; or, "The life of the land is established in righteousness"; a noble sentiment for any ruler or nation. That it may be realized under the new sovereign is the sincere prayer of many thousands of American Christians who have always manifested a strong sympathy for Hawaii, "the Pleiades and Paradise of the Pacific"!

THE AMERICAN "SPHERE OF INFLUENCE" IN AFRICA.

ON the map given in the last number of the *Missionary Herald*, showing the partition of Africa among the nations, the name of the United States does not appear. The "Spheres of Influence" and the "Protectorates" of the several European Powers, Great Britain, France, Spain, Portugal, Germany, and Italy, as settled by international agreements, were there indicated, and there was nothing to show that America stood in any relation whatever to the Dark Continent. But has our country no "sphere of influence" there? International agreements may determine much as to the political relations of the several districts, but they do not put bounds to the exercise of a power which shall strongly affect, if not absolutely control, them. The United States has no territorial rights in Africa, and she wishes none. But she has a sphere of influence there, though not in the technical sense, which it behooves her to guard most carefully.

I. One thing is certain, that in the past America has had a mighty influence upon portions of the Dark Continent. It was the market for slaves that this country afforded which aided prodigiously in the development of the African slave-trade. In 1620, the same year that the Pilgrim Fathers landed at Plymouth, the first cargo of negroes was landed at Jamestown, Virginia, and from that day on for nearly 200 years the demand for slaves from this side of the Atlantic wrought devastation and woe in Africa. Not merely were myriads of her people made captives, but those who were left were made tenfold worse by being incited to deeds of cruelty and hate in order to get slaves for the foreigners. It is estimated that during the hundred years preceding the close of the Revolutionary War no less than two million negroes were brought to America and the West Indies; an annual average of about 20,000. For every slave reaching these shores it has been said that ten persons died, either being slaughtered when the raid for their capture was made upon the native village, or succumbing to the horrors of the "middle passage." Slave-ships sailed from our Northern as well as our Southern ports, plowing the Atlantic on their accursed errand. God be praised that the traffic is at an end so far as America is concerned! But what a fearful "sphere of influence" we have covered in Africa.

II. There is another sphere in Africa in which the influence of the United States has been most deleterious. For generations we have been pouring into that smitten continent a flood of intoxicants, aiding other nations in developing a rum-trade, which Thomson and others, who know Africa well, have declared to be even worse in its results than was the slave-trade. We have no arithmetic which can measure the wretchedness and corruption caused by this traffic. But, unlike the slave-trade, this sphere of influence is still open to us. Can anything be done to close it?

For some reason, we know not what, there has been in recent years a gradual falling off in the exportation of distilled liquors from the United States to Africa. The latest figures we have been able to obtain cover the year ending June 30, 1890. During that period 1,707,464 gallons of distilled liquors were exported

from the United States to different parts of the world, of which amount 1,367,726 gallons were "withdrawn from bond" for exportation. Only of this portion so "withdrawn from bond," which is eighty per cent. of the whole quantity exported, we are able to trace the distribution, and we find that 273,638 gallons went to Africa and to the following ports of entry:—

Cape Coast (Gold Coast)	107,153 gallons.
Elmina (Gold Coast)	71,167 "
Grand Bassam	89,466 "
Goree (Cape Verde)	2,338 "
Sierra Leone	3,514 "
Total	273,638 gallons.

This quantity is slightly less than that of the previous year (297,008 gallons), but it is a decided improvement on the 803,437 gallons of five years ago. It is through the port of Boston that the whole of this deadly stream flows to Africa. Cannot the vile fountain be closed altogether? It certainly behooves Christians and philanthropists to make the most strenuous exertions, both by the development of a public opinion and as far as possible by law, to put an end to this destructive traffic.

III. But we gladly turn our attention to some spheres open to us in Africa in which our influence has been, and is, beneficent. We may well mention what has been accomplished in making known the Dark Continent to the world through the explorations of our fellow-countrymen. Our missionaries have had other work to do than this, but incidentally they have rendered no little service as explorers. Mention might be made of the revelations early made concerning Zululand by missionaries of the American Board, and the more recent investigations by missionaries connected with our West Central and East Central Missions. But as an explorer, no man can compare with Mr. Henry M. Stanley, who has always claimed American citizenship, and whose earlier expeditions were conducted under American auspices. That he has rendered service of greatest value to the cause of African exploration and civilization, no one can deny. There may be a question as to the expediency of conducting armed expeditions through regions which have never yet seen white men, but to speak of the Emin Relief Expedition as "piratical," as has recently been done in a prominent review, is a total misuse of terms. To affirm this, is to make no account of motives and to confound a man whose purpose is noble and whose methods are as gentle and humane as his surroundings will admit, with a freebooter, whose object is robbery and plunder. The testimony of Mackay is sufficient to show that the influence of this explorer in Africa has been wholesome. He says: "Wherever I find myself in Stanley's track, in Uganda, Ugogo, or even Ukerewe itself, I find his treatment of the natives has invariably been such as to win from them the highest respect for the face of a white man."

IV. But it is in the line of missionary effort that we find America's best spheres of influence in Africa. We are not doing there what we might do or ought to do, but we are doing something that is of real value for the redemption of the tribes we have done so much to degrade. We can only glance here at these spheres of influence. On the north, in Egypt, the United Presbyterian Church has a most vigorous mission, with over thirty-five missionaries from America,

and over 3,000 communicants in their churches. Their educational work is far advanced, and in the regions about Cairo and Asyoot Christian enterprises are most successfully prosecuted. Passing down the west coast, we reach the Mendi Mission, originally established by the American Missionary Association, but passed over a few years since to the Church of the United Brethren in Christ. Next we find the Protestant Episcopal and Methodist Episcopal and the American Presbyterian churches laboring together in seeking to build up the Republic of Liberia, which is modeled after the institutions of the United States. We wish a more cheering report could be given as to the position of this African Republic, but, whatever may be said of it, it is a vast improvement on what preceded it, and there is promise of better days in the future. Here, too, the Evangelical Lutheran General Synod has a prosperous work, at Muhlenberg on the St. Paul River. The Presbyterian Board has a mission at the Gaboon and Corisco, with an encouraging outlook. On the Congo, the leading American mission is that of the Baptist Church, which is expending over \$40,000 in extending its outposts along the Upper and Lower river. Bishop Taylor's mission is also prosecuting work on the Lower river and in the Province of Angola. South of Angola comes the West Central African Mission of the American Board, which after ten years of labor gives promise of great efficiency. Turning northward at the Cape of Good Hope and passing up the eastern coast, we reach Natal, where our own Board has labored for fifty-five years, having now sixteen churches, with nearly 1,200 members. North of Natal is our East Central African Mission, near Inhambane, which is just now being reinforced in the hope of extending its operations ultimately towards the interior. So far as we know, there are nine American missionary boards laboring for the redemption of the Dark Continent. We give here a table exhibiting their work, which,

WORK OF AMERICAN MISSIONARY SOCIETIES IN AFRICA.

SOCIETIES.	Annual Expenditure in Africa.	Missionaries—Male and Female.	Native Laborers.	No. of Churches.	Communicants.	Stations and Out-Station.
Baptist Missionary Union, Congo	\$43,746	39	5	5	386	4
Protestant Episcopal, Liberia	44,093	8	48	17	709	69
United Brethren in Christ, Mendi	10,318	7	43	55	317	61
United Presbyterian Church Egypt	42,000	35	256	29	2,971	112
American Board, Natal	45,265	53	137	17	1,174	37
Methodist Episcopal Church, West Coast	7,500	3	57	38	2,755	38
Bishop Taylor's Mission, Cong and Angola		27	38		141	10
Evangelical Lutherans	13,000	4	9	3	200	3
Presbyterian Board	31,155	28	24	17	1,398	25
Totals	\$237,077	204	617	181	10,051	359

though incomplete in some items, shows that the United States has in Africa 204 missionaries, male and female, and is occupying 359 stations and out-stations, and is expending in missionary work over \$237,000. These are not insignificant figures, and yet we are forced to exclaim, "What are these among so many!" Two hundred million souls at least in Africa! These souls are not conscious of their needs, yet they are none the less needy. A writer in the *Journal des Missions de Paris*, dilating upon the revelations made in Mr. Stanley's book, says:—

“This Africa which opens before me, shall I leave it by my inactivity to a commerce too often unscrupulous, to adventurers without conscience, to a civilization which can be only disastrous to the black race, if the gospel does not correct or hinder its effects? No! this abandonment of my duties I am not prepared for. I will remember my Christian responsibilities: I will remember that I owe the gospel, that I owe *myself*, to these heathen Africans or others, and that if I refuse what they have a right to expect of me, their blood, shed perhaps by the hand of a white man, will cry for vengeance against me. I owe myself to them, and I owe myself also to God, with all I have, with all I am.”

Are not these right thoughts, such as a Christian should cherish? May we of America consider well, and as in God's sight, what is our sphere of influence in Africa!

MRS. MARGARET S. SPRAGUE.

IN MEMORIAM.

MRS. SPRAGUE, wife of Rev. William P. Sprague, of the North China Mission, died at Rochester, N. Y., on January 5. She was born in Edinburgh, Scotland, December 4, 1844, but came with her parents to the United States when she was six years of age, finding a home in New Haven, Conn., at which place she made confession of her faith in Christ in 1857, uniting with the North Church. She was married to Rev. Mr. Sprague at New Haven, July 16, 1873, and they sailed together from San Francisco for North China, January 28, 1874, and were located at Kalgan, the northernmost station of the mission. Twice she was compelled to return to the United States on account of protracted ill-health, the last time in 1889.

In her mission service on the extreme frontier, although often in feeble health, she made such a bright and pleasant home that not only her husband found rest and inspiration there, but every one, missionary, merchant, traveler, or native visitor, who came within its reach, felt the ennobling influence of her life. Her model Christian home was a constant object-lesson to the multitudes of native visitors, many of whom came expressly to see “the beautiful house” they had heard about. In all her life and activities the one object which seemed ever uppermost was to please others. How often has she served Christ, unconsciously to herself, in the person of some of his little ones!

Her last sickness was long and painful. For many months after her physician had pronounced her disease incurable she persisted, with a determination that was all but victorious over disease, that she *must* get well, and go back to China and help save those for whom so few seemed to care. But when it became apparent that such was not God's will, her resignation was as calm, as natural, and as harmonious with her faith as had been her strong longing to recover. And when the last days came, she spoke of the transition to the heavenly life easily and calmly, showing that it was no new theme for her. When some one quoted the text, “What time I am afraid, I will trust in him,” she quickly answered, and it was among her last words, “Why, I am not afraid.” So, trustfully

and sweetly she passed into the heavenly life, doubtless to her own great joy, but leaving on this side of the river, both in China and in America, a great number of sorrowing hearts.

THE CONFERENCE OF MISSIONARIES AT JUAREZ, MEXICO.

BY REV. ALDEN B. CASE, OF PARRAL.

CIUDAD JUAREZ, also called Paso del Norte, is a city of Old Mexico, situated on the Rio Grande, opposite El Paso, Texas, and connected with the latter town by lines of street railway. In this old city was established, less than a year ago, the "Rio Grande Congregational Training School," which is already at work preparing Mexican youth for Christian service among their countrymen, both in Mexico and in the Spanish-speaking portions of the United States. This institution was founded and is jointly supported by the American Board and the New West Education Commission.

A meeting, quite unique in the history of our denomination, was held in Juarez during the holiday season just closed. Eleven missionaries of the American Board, including five ladies, were met by an equal number of "New West" professors and teachers from New Mexico and Colorado. The heads of these two societies were represented by Secretaries Bliss and Hitchcock, of Chicago; and the union was made still more comprehensive by the presence of several home missionaries, among whom was Rev. E. L. Hood, of New Mexico and Arizona, who is not only a home missionary superintendent, but a valuable servant of the New West Commission in his great field.

Although laboring in different countries and under different societies, these workers are all located on Spanish American soil, and, with scarcely an exception, all directly engaged in uplifting the Mexican. All are especially interested in the prosperity of the new Training School. Having, therefore, so much in common, they came together to form each other's acquaintance, to gain information regarding each other's work, and for purposes of mutual sympathy and help. The meetings were held in the Training School building. "Opening day," December 23, was naturally one of introductions and greetings. In the evening a fellowship meeting was held. On "New West day" reports were given of the various schools represented, essays read on practical topics, methods of work discussed, and in the evening the audience was favored with an admirable address from Secretary Bliss.

The morning devotions on "Christmas day" were in Spanish, and were conducted by a native New Mexican home missionary. Several hours were occupied by simultaneous sessions, in separate rooms, of the workers of the two societies, and the evening was given up to a joyous Christmas festival, such as Christian workers so far from home seldom have the opportunity of participating in. The toasts, "Christmas," "Christmas at home," "Christmas in the Southwest," and "Christmas in Mexico" were proposed and happily responded to.

"Foreign Missionary day" brought reports of the American Board work in

Mexico, and the reading of papers and discussions upon such subjects as "The Growth of Our Evangelistic Work," "The Chief Obstacles Encountered," "The Present Needs," etc. Of peculiar interest and profit was the discussion on "The Relation of the Foreign to the Home Work." Singularly earnest and tender was the spirit which characterized many of the sessions.

As yet we have spoken of but one feature of the Juarez meeting. It was in reality a conjunction of three important gatherings. The New West teachers of the Southwest held their yearly convention. The fifth annual meeting of the Northern Mexico Mission was held, and business of unusual importance transacted. In addition to these the fourth annual conference of the Congregational churches of Northern Mexico took place, the closing session of the English program coinciding with the opening session of the Spanish program, both languages being employed for the mixed congregation. Native helpers and delegates from a number of the mission churches were present. Reports, papers, and discussions, with a long-to-be-remembered address from Secretary Hitchcock, occupied another three days. Old Mexicans, New Mexicans, Texas Mexicans, and Americans took counsel together, and prayed together for the coming of the kingdom. It is believed that this meeting, in which Congregational workers of different societies and different nationalities have mingled so harmoniously and profitably, will mark a new era in the development of the Mexican work, both home and foreign. Other similar meetings are certain to follow. The bonds of sympathy will be strengthened, and the evangelization of the Mexican hastened.

Letters from the Missions.

Micronesian Mission.

SUMMARY OF EVENTS ON PONAPE.

A LONG journal letter has been received from Mr. Rand, narrating the incidents which happened after the arrival of the *Morning Star* at Ponape, August 20, until a day or two subsequent to the destruction of Oua, September 20. Though the main facts were given in our previous number, our readers will be interested in some of the details of the sad affair contained in Mr. Rand's journal, from which we here give several extracts, with a summary of other portions.

It will be remembered that the headquarters of the Spanish governor and his troops were at Kenan, about ten miles from Oua, which is our principal mission station on the island of Ponape. The district along the shore near Oua is the home of the Metalanim tribe, the largest

and most important of the five tribes on Ponape. The place was occupied in 1865 by Mr. Sturges. Here a large church was built by the natives, the upper story seating about 400 people and the lower story from 600 to 700. There was also a good schoolhouse near the church and a two-story dwelling-house. On a hill about twenty rods west of this house were the buildings of the Training School and the Girls' School. Mr. Rand wrote shortly after his arrival at Ponape (August 20), which was subsequent to the outbreak in which the lieutenant and several of his men were killed:—

"Most of the principal chiefs of the Metalanim tribe are Christians. Paul, the king, is a strong man as a Christian and as a ruler. The second, fourth, and sixth chiefs of the tribe are strong Christians. The last two are deacons in the Oua church. None of these chiefs were in the

affray. The third chief of the tribe, a young man not a Christian, was one of the leaders. Of the four chiefs mentioned as being Christians, all, excepting the king, did all in their power to prevent the trouble, and have been working hard ever since it happened to have it settled without more bloodshed. While Paul, the king, did not have anything to do with the trouble, neither did he do as much as he might have done to prevent it; thus he got himself into disfavor with the governor, who, though displeased with him, does not count him as one of the rebels. All he wants of Paul is to present himself before him, promising allegiance to Spain. He also wants him to send in all the guns in the tribe and the eight persons whom the governor counts as leaders of the rebel party. My work for the present is to try and persuade Paul and the leaders to accept the governor's terms of peace. The prospect of accomplishing this is not very encouraging. All I can do is to give them his messages and tell them I think it will be better for them to accept."

IRRITATING COURSE OF THE SPANIARDS.

In his account of the beginning of the trouble Mr. Rand says that soon after Mr. Doane left Ponape, in February, 1890, the Spanish governor informed the chiefs of the Metalanim tribe that he intended to place some soldiers at Oua, and that two priests would accompany them. On the middle of May this was done, the garrison consisting of a lieutenant and thirty-five men. Mr. Rand says: "From the first day of his landing at Oua till he was killed the lieutenant kept the natives in great excitement and fear by his threats and by statements in regard to what the governor intended to do when the fort and barracks, the church and priests' house were finished."

Miss Palmer, the only missionary at Ponape after Mr. Doane left, sent a messenger to the governor protesting against the erection of buildings on the mission premises. In reply she was assured that they would not be erected near the mission houses; but nevertheless the lieutenant

and the priests selected for their barracks and fort a site about twenty rods from the mission church, and for their own church a site only sixty feet distant [not six feet, as the manuscript of an earlier letter was read]. When this was protested against, the governor replied that he would direct the lieutenant to choose a site not so near, but later he wrote expressing his regret that no change could be made as there was no other healthful place for the priests' house. The work of building then went on.

On June 20 most of the fourteen native teachers and preachers assembled, as was their wont, at Oua, to prepare themselves for the work of the coming Sabbath. The lieutenant at once sent for Henry Nanepi, the leader among the native teachers, to inquire about this assembly, and he was assured that it was for no other purpose than to seek needed preparation for their work of preaching on the next Sunday. The lieutenant told Nanepi that they must not have any more meetings, and that "if they did, they would be sent to the governor, and he would take off their heads or else send them to Manila." In such ways as this the lieutenant irritated the natives and convinced them that he was but fulfilling the orders of the governor. The people believed that all his threats would be carried out, and this led to the sudden and sad uprising on the morning of June 25, when the lieutenant and, it is said, as many as thirty-five or forty Manila men were killed. The leader of the natives in this attack was an old chief from Japalap, a village about six miles from Oua. Henry Nanepi and some of the Christians saved the lives of the priests, the doctor, and four Manila men.

"The priests were hid upstairs in the Girls' School building, the doctor and the Manila men upstairs in Nanepi's house. The second night after the affray they were taken aboard the Spanish vessel by Nanepi and others. The best Christians in the Oua church were not engaged in the fight; while many were Christians, the majority of those engaged in the fight

were young men who for a long time have been slipping out from under the control of the king and chiefs."

EFFORTS FOR PEACE.

Mr. Rand narrates at length the protracted and earnest efforts made by himself and others during the following weeks to induce the native chiefs and the people to comply with the governor's demands. A great many prayer-meetings were held, in some of which most of the time was taken up in prayer "for light and guidance." At several of these meetings the king and all the chiefs were present. On two or three occasions it seemed as if the natives would be induced to accept the governor's terms, by which he promised that if all guns should be brought to him and the eight men whom he regarded as leaders would deliver themselves over, no blood should be shed. The chiefs hesitated to accept these terms till the governor informed them just what he would do with the eight men, should they surrender themselves. They feared imprisonment or banishment to Manila. On this point the governor would give them no assurances, and it appeared afterwards that it was his purpose to send them to Manila. Mr. Rand labored hard to convince the people of the folly of their trying to hold out against the Spanish authorities. They admitted that it was hopeless to do so, but they could not be induced to accept the governor's terms. They preferred to die first. Later the governor told Mr. Rand that, though the "eight leaders, if they gave themselves up, would be sent to Manila, he (the governor) thought the queen would pardon them, and that they would be returned to Ponape after serving a term of years in the prison at Manila."

A colonel with 1,000 troops having arrived at Kenan, and the natives still refusing to yield, it was manifest that the mission must remove from Oua. On September 3, all the missionaries, with the girls of the Training School, went on board the *Morning Star*. But the *Star* did not sail at once, and later the captain

of the Spanish vessel came aboard and required all hands, crew and passengers, to come on deck. Captain Garland was then told that the native Ponapean girls from the school would not be allowed to leave without written permits from their parents. These permits were obtained and shown to the governor, who replied that inasmuch as he did not know how many of these parents were rebels, *none* of the girls should be allowed to leave. Subsequently, September 11, all who were allowed to do so, were taken on the *Star* to the other side of Ponape, to Kiti. Here they remained with no definite tidings of events at Oua save that they heard the sound of the firing of cannon. And on Monday, September 22, when Mr. Rand's journal letter closes, they learned that all the mission premises at Oua had been destroyed by the Spaniards on the Saturday previous. It was then reported that in the assault some sixty or more of the Spanish troops were killed, while only three of the Ponapeans were killed and four wounded.

Shortly after this all the missionaries, with some of the pupils from the school, were taken by the United States man-of-war, *Alliance*, to Kusaie, where, as before reported, they arrived November 6.

Zulu Mission.

SICKNESS. — RELIGIOUS INTEREST.

WE have heretofore reported the closing of the school at Inanda on account of the breaking out of typhoid fever which has been prevalent throughout Natal. Several of the scholars were prostrated with the sickness, but only one case was fatal. The school has now reopened. Mr. Dorward had been seriously sick, but was better. Mr. Pixley writes from Inanda, December 17:—

"I am glad to say that the spiritual state of the school has never been better, and possibly more and deeper religious impressions have been made than during any previous term. God's ways are not as our ways, or his thoughts as our

thoughts. Out of apparent evil he brings the greatest good, and makes our sharpest trials prove but blessings in disguise.

“On the station too we are just now having much encouragement. Last week Mr. Russell, the evangelist, unexpectedly gave us a two days' call, preaching morning and evening each day, giving us some of his most stirring sermons. The people seem quite waked up, and some thirty attended an inquiry-meeting held yesterday — a number of them are expressing a hope in Christ. One backslider has returned, and some are taking the ‘Blue Ribbon.’ I trust we shall have a real revival. We are already looking forward to the Week of Prayer, and I hope and pray that the year may not close without seeing good fruit. Mr. Fernie has promised to help us during the Week of Prayer. So we are very hopeful to-day.”

West Central African Mission.

THE WAR IN BIHE.

OUR last number contained letters from Bihé reporting the critical situation of affairs, and also later telegraphic news received at Lisbon, that the Portuguese troops had attacked and defeated the Biheans on November 1. We have now received letters from Kamondongo telling the whole story. It is a long tale, and in some respects a sad one, yet the end seems much more favorable than it was feared it might be. It is pleasant to find that our missionaries have been of such service to the natives during these troublous times. We give in full the letter from Mr. Sanders, which was written at the station of Kamondongo, the last date being December 4, together with quotations from a private letter of Mrs. Sanders containing some details not mentioned in her husband's communication. The native title for their ruler is *osoma*, which has been commonly translated king, but Mr. Sanders calls him chief. He must be distinguished from the numerous sub-chiefs who were about his capital, and from others who are rulers in various sec-

tions of Bihé. Mr. Sanders wrote, on November 28:—

“All was quiet here until October 28, about a month ago to-day. Then, at 11 P.M., I was called to the *ombala*. Word had just come that the whites (Portuguese) were near and in large force. The chief and headmen desired me to go and ask them why they came. As it was intimated by Muenendombe that unless I did as they suggested it would show that I was in league with the whites, I consented to go. Mr. Paiva, the Portuguese commander, was rather curt, and simply said the chief must present himself at the camp or have his *ombala* burnt. The message was received with laughter by the Bihéans, who declared that not one of those whites should step into the *ombala*. There was nothing to disquiet us for four or five days except that news came of some Bihéans being shot near the Kukema. At last, one afternoon, we were called out to see the smoke rising from the *ombala*. Soon the fleeing Bihéans brought word that ‘the *ombala* is burned, the country is dead.’ The Portuguese think they have killed 150 Bihéans thus far. To think of such a number shot just freezes the blood of the Bihéans.

“Next day some blacks asked me to see Mr. Paiva and ask if he were satisfied, now he had burned the *ombala*. The commander replied that he came for the chief, and he should continue burning till the Bihéans should deliver him up, or give guides to lead to his hiding-place. He gave them four days in which to deliver him up. Meantime he and his force, he said, would come and camp at our station Kamondongo. Of course we apprehended trouble for the people, but in this we were disappointed. He would not even allow such goats, pigs, and chickens as were running about to be molested. While he was here I went to Ochikala, the old village of the chief, to try and persuade him to give himself up and end the fuss. The people persistently denied that he was there, and I had to return without seeing him. The day after I returned, the force started for Belmonte and burned two

groups of villages (or kraals). They have made Mr. Silva Porto's place their headquarters ever since, and some Englishmen in the expedition tell me that it is settled that Mr. Porto's compound shall be transformed into a fort."

THE CHIEF FLEES.

Just a day after Mr. Paiva left our neighborhood word came that the chief wished me to come and get him. Mr. Arnot and Dr. Fisher were here. Arnot immediately started back to ask Mr. Paiva to suspend the burning for a while. Dr. Fisher and I started for Ochikala. When we got there the place was deserted. Finally some people came who were in great fear. They said the message to me, purporting to be from the chief, was a hoax. Next day we got together some Bihéans and with them went again to Ochikala, where we stayed a couple of days. We were led to the place where the chief had slept, but evidently he had stayed there but one day. It proved that after I had been there the first time and he had heard of my coming, he said he would go with me. Messengers followed me, but turned back without reaching me. Meantime the chief fled to the Ganguellas. Just as we had decided to start in a wrong direction, two Ganguellas came and said, 'The chief is with us; come and take him.' We started and reached the place the next day. Then the Ganguellas changed their minds and would not give him up. We warned them that they would have war if they persisted. Persist they did.

"While we were returning home we met a party of Portuguese which was to go over; and as I heard that they would begin to burn as soon as across the Kukema, I went with them till we reached the last Bihéan village—some distance beyond that stream. They refused to have the blacks go with them; also, they began by telling the guides that they would be shot in case there were any attempt to escape. The fellows, frightened before, were almost scared out of their wits, and when good opportunity came they ran away. The whites came back on the

26th, having failed in their design, either by bad management on their part or by good management on the part of the Ganguellas. They say they burned four villages and killed about 115 Ganguellas, and that a Ganguella man had said that the chief had returned to Bihé. So they came back. Now Mr. Paiva talks of continuing operations against the Bihéans. I am not minded to mix in the affair any more. When Dr. Fisher and I came back from the Ganguellas, matters had come to the point where we must have withdrawn, or, in order to get the chief, must resort to such methods as shooting and burning, which are outside of our calling.

"The people, mortally afraid of the Boers and Portuguese, come to us for news. Each mission station is a great resort for them now. Small delegations keep coming from various parts for news and advice. There are about fifty wagons in the force. The Boers brought their wives and children. It is said that they do not expect to settle here now, but are likely to choose a place somewhere between the Coanza, beyond us, and Chivula, towards the coast. Most of the country near us they consider not very good so far as soil is concerned. They also made inquiries about the country near the Barotse.

"Thus far the invading force has been quite moderate in its behavior. Evidently Mr. Paiva desires very much to get the chief, yet he does not wish to destroy the country. We hope he will either succeed without doing much harm, or give up the chase. The two groups of villages burned were Kandienne and Okana. The first was one hour from our place, and the other was two."

THE CHIEF SURRENDERS.

"December 4. Last Saturday (or Friday) Mr. Arnot came over with the chiefs from his direction, saying Mr. Paiva had given the Bihéans eight days to catch their chief. He felt that I must accompany him and them, and help in this affair which affected the welfare of all Bihé. Providence has seemed to favor us this

time in every move. Word of the whereabouts of the chief reached us on Saturday. On Monday we started out and crossed the Kukema. That evening a letter came to hand which the chief had sent to me before he knew of this last expedition, asking me to come and accompany him to the camp. Next day Mr. Arnot and I went where he was and secured him. Yesterday we and the sub-chiefs passed him over to Mr. Paiva. The chief desired it, but was disappointed that we insisted in having the party which was out with us accompany him. The risk that he might be overcome of fear, and so try to escape, was too great to allow us to grant his wish. Yesterday we delivered him over. Mr. Paiva immediately informed the sub-chiefs that the war is over; that they should assemble next Monday, December 7, to elect a new chief; also, asked them to see that the people bring food to sell. He also liberated all the people whom he had tied up. I took the occasion to speak of the seizure of a herd of thirty-five cattle near us by one of the officers, in a way that compromised my word to the natives, saying that I considered it unfair to me, as I could not afford to have them consider me a liar. He said that the cattle were beyond his control, but that he will pay for them. He has been very moderate and reasonable in all these matters."

AFFAIRS AT THE STATION.

The journal letter of Mrs. Sanders refers to some items of interest not alluded to in her husband's letter. After the first attack upon the chief's village, the natives came fleeing to the mission station.

"In about one hour nearly forty loads of stuff of every description had come from Mueno's village for us to store. The women of Kamondongo were ready to flee at a moment's notice. They said, 'We will run to our Sandele (Mr. Sanders) and ask whether we shall flee or what we shall do.' Of course we advised them to go back home and sit down. Ten or twelve of the Cisanje children slept here. Sunday all was quiet. I must tell you how

delighted the young people on the place were to have Mr. Sanders return after his visit to the Portuguese commander. I heard the girls who sleep in the kitchen saying in the middle of the night, 'Our Sandele has come home. Our merciful one has come.' On Monday there were flying reports that we were to be plundered because we refused powder to the chief, but we did not worry about it."

After the ombala was burned, the dense smoke of the conflagration being distinctly seen at the mission station, the people came flocking in from all directions. "More than 150 we had spend the night here. Men were coming and going all night. Mr. Sanders was called out twice during the night, and went to the village at three o'clock on that morning to see if he could quiet the people and stop them from running away. By daylight quite a number of the headmen near us were here entreating Mr. Sanders to go again to the Portuguese, and ask what they shall do."

The report of this visit has already been given in the letter of Mr. Sanders. Mrs. Sanders adds:—

"The poor people are pitiful in their terror. I could only cry last night to see women with their babies and two or three chickens in the same cloth on their backs. You may imagine we had a night with so many people, about thirty goats, pigs, dogs, chickens, and babies. We opened the schoolhouse and my schoolroom, and stowed them away in every available place. There are still a good many here, but a great many have gone. There are very few people in Kamondongo. Whether they will return or not we cannot tell. If not, it will ruin my school, as there are not half a dozen of the thirty left. Oh, I hope you will all pray that these people, as they see how unable their fetiches are to help them, may flee to the true refuge. One of the women said to me this morning, 'We have no fortress.' I tried to tell her of the One who says he is the refuge of his saints, but they are so terror-stricken they can think of nothing but how they can shun the present distress. Poor old Mueno! he looks ten years older

to-day than he did last week. Last night the idea got possession of the people that if they stayed on our place we would make slaves of them all. That is why so many fled."

THE TERROR OF THE PEOPLE.

"Thursday, November 6. Nearly all of those who came here the first night are gone. It hurts to think that they so suspect us, after all the kindness we have done to them. Instead of the rooms all being full as they were Tuesday night, there are *three* girls here. A few who have relatives or children here have stayed. One young man, Kasoma's brother-in-law, is here with his wife, four children, mother-in-law and sister-in-law. He is the one who three years ago tied Kasoma up, and declared he would carry him to Okandona to worship the Kandundu. Now he says, 'If I die, I will die at Sandele's shoes.'"

Writing more than three weeks later, November 25, Mrs. Sanders speaks again of the terror of the people. "They were frightened out of all their senses. Not a soul stayed in Kamondongo. Three poor old paralyzed women were brought here, two of them having just been left by their relatives." Three days later she writes, "The people have gradually been coming back, and as most of them are afraid to sleep at the village they come here. Every evening eighty or more come into prayers. There must be more than a hundred people on the place."

PEACE.

Of the surrender of the chief and subsequent events Mrs. Sanders gives the following details:--

"On Monday, December 6, Mr. Arnot and Mr. Sanders joined the people, to the number of about 1,000, in searching for the chief. On the road they met a man coming with a letter from him to Mr. Sanders, asking him to come and go with him to the camp. The chief knew nothing of the crowd out looking for him, but said he was tired and did not want any more people killed because of him. He had tried to send this letter before,

but could get no one to take it. He seemed very sorry about the Ganguella destruction, and said that if they had only told him that first time what Mr. Sanders wanted he would have gone with him then. Poor man! I could only sit down and cry after they left here, for they all stopped here on the way to the camp. He seemed to trust Mr. Sanders implicitly, and Mr. Sanders said he bore himself so well when they reached the camp that he excited the admiration of all. On Monday Mr. Sanders and Mr. Arnot, and perhaps Mr. Currie, are to meet all the chief men of the country at the camp, to choose a new chief, and then we trust the war will take itself off."

Eastern Turkey Mission.

WORK IN KOORDISTAN.

KOORDISTAN is the special mission field of the Harpoot Evangelical Union, and the following letter from Mr. Barton, of Harpoot, reporting a trip through that district, will give some idea of the excellent character of the work done. Mr. Barton was accompanied by Professor Melcon, the oldest professor in Euphrates College, who is also president of the Harpoot Evangelical Union. The two were given authority by the Union to ordain pastors and organize churches as seemed to them best. Mr. Barton says:

"It required five days of hard pushing to reach the borders of this home mission field. Upon the way we passed through some of the Harpoot out-stations, in which we did what we could, but with which we cannot deal in this letter.

"Our first objective point was Farkin, about which an English consul, twenty-five years ago, wrote, "This is a miserable, dirty village of some thirty low houses"; but it now has many fine buildings, for that country, and some 800 houses. It has become a government and trade centre for all that region. For nearly ten years a preacher has been permanently located here, and for two years there has been a regular school, although heretofore

the preacher has had scholars. This summer, one of the Koordistan boys, after nearly completing the college course, graduated from the Theological Seminary, married one of the college teachers, and located in Farkin. He was to do all the good he could in every way he could, but more especially to labor for the organization of the school, with a view to making it a preparatory school for teachers for that country.

"Previous to this young men have been brought to Harpoot at considerable expense; and some of them have here seemed to get out of sympathy with their people and the Koordish work. The present plan is to prepare such men there, even to the giving of a theological training. We made arrangements for the opening of a theological class in April, in which a course of two years will be tried. The country there calls for only a biblical training of the simplest nature, and such can be given far better there than elsewhere."

STONES FOR THE TEMPLE.

"The brethren at Farkin have outgrown their primitive chapel, which is now needed for a preacher's house. Land has now been procured for a new building, for a chapel, and for schools. They made the proper applications to the government for permission to build, and at the same time began to bring cut stone for the walls. It is interesting to note that on the site of Farkin there was once a large and strongly fortified city. Its ruins are magnificent to-day. There are at least three distinct constructions, each built upon and from previous ruins. Wherever the earth is opened cut blocks of stone are found. These the brethren are now bringing in large numbers. Who can even fancy the history of these blocks? In how many temples have they already performed their part! Many of them are scarred; perhaps from blows received as they stood guard upon some of the city battlements; perhaps it was from early overzealous Christian hands, as they tore these blocks from their places

in heathen temples; or, it may be that, early built into the walls of Christian churches, they were brought low by the power that now holds sway. Be this as it may, they are now coming in silent order to again take their place of service, and this time they will be laid with prayer, and reëcho the sound of Christian hymns and gospel words, as these form part of the true worship of the God of all the ages. May this prove to be the noblest service of all their history!

"The wife of the young preacher Tomas had gathered a small class of girls at her house, whom she was teaching to read, and who were giving her practical lessons in the Koordish language, which she is compelled to learn. Their home, by the way, was a marvel to the people. It consisted of two rooms furnished with one chair, one table, and one long wide bench. But upon the walls there were pictures which had been cut from papers, Christmas cards, etc.; the walls had been plastered with white earth, and the house was as bright and clean as you please. If you could enter some of their houses, you would not wonder that this seems to them wonderful.

"The translation committee, who are working upon a Koordish translation of the New Testament [for picture of these translators see the *Missionary Herald* for August of last year, page 346], were engaged upon a final revision of Matthew, which has been thoroughly tested in all parts of the country. On the Sabbath, communion services were held. Three united with the church. At the baptism service Professor Melcon spoke most earnest words in regard to the education of their children and the treatment of their wives and daughters."

KILISE AND HALDE.

"At Kilise, only five miles from Farkin, we found that the brethren had erected one of the prettiest chapels in all Koordistan. The story of its building was most interesting and touching. The pulpit furniture was brought upon the backs of mules from over forty miles away. The

outside door was one solid black-walnut plank from thirty miles away. The women sold their jewels, and men and women together had labored early and late upon this place of worship. And what was the result? Twenty-one candidates for church membership! A former pastor of Koordistan, but now at Diarbekir, met us here and took part in the services. Many came in from near villages and were most attentive. As the region is dangerous they came with rifles, shields, swords, dirks, and clubs. These were stacked by the door inside, and reminded me of New England's early history. Here a school of twenty-six scholars was doing good work. One boy goes from here to Farkin this winter to continue his studies. The brethren are yet to build a new preacher's house. Upon the Sabbath here the congregation numbered 180.

"At Halde, about ten miles from Farkin, we found that one of the young men of the place had an average congregation of over thirty. He is an excellent singer of the Koordish hymns, which gives him great influence among all classes. There the brethren had nearly completed a schoolhouse with no outside aid. They called a teacher from Farkin, paying nearly half of his salary. This preacher said he did not wish the society to give him anything; for many say the people become Protestants for money, and he wishes it to be understood that he gets nothing except from the Lord."

REDWAN. — REMARKABLE PREACHERS.

"Redwan, about fifty miles to the southeast of Farkin, contains the only church, at present, in Koordistan. The people long for a pastor, and strongly importuned their former pastor, who was with us, to return, but circumstances were such that he could not promise. Their preacher is one of those marvelous men that Protestantism has sometimes produced. He has never been to school and yet he can read and write, with accuracy, Koordish, Armenian, Turkish, and Arabic, and can also read Persian. His native language is Koordish. He did not

desire to be ordained. He said he was not fit for such a sacred office. At Redwan there is a flourishing boys' school which has sent many of its graduates to Harpoot. We provided for a girls' school with a Harpoot pupil for teacher; also, a woman — a former Bitlis pupil — was engaged as Bible-woman to go from house to house and give lessons to the brides and mothers. Here three united with the church.

"Hamek is only about a mile and a half from Redwan. Here the 'preacher' is a marvel. His body is all out of shape with rheumatism; he cannot walk or stand except for a moment; his hands are practically useless; his eyes are weak and crooked. He never went to school, but he learned to read in recent years by compelling every one whom he saw, who could read, to give him a lesson. He now reads well, and in reading has learned Armenian. When the hour for service comes, some strong brother goes and brings upon his back Abraham, the preacher, who, with his well-thumbed Bible, sits propped up by a hard cushion and leads them in their services. And it seems that he has indeed led them. It was almost like one from the grave preaching to mortal men the words of life."

TIL. — A DEVOTED PEOPLE.

"Til is some twenty miles farther on, located at the confluence of the Tigris and Bootan rivers. It is not a large village, but is built upon ruins about which there is not even a legend. Two years ago the Lord called home their faithful preacher, and, until the present, there was no one to send them. We took with us one of their own boys who has spent two years in Harpoot in special preparation. In all these two years they have faithfully kept up services, one of their own young men, who can read, leading them. We asked them what they could give their new preacher. The reply was, 'We all give tithes.' 'But what will that amount to?' was asked. 'The Lord alone knows,' was the reply; 'but we will give, at the least, one fifth of his

salary, even if we starve and have to sell our beds to do it. But if the Lord prospers us, our tithes will amount to twice or thrice that sum.' This poor people know what it means to starve; for three years in succession locusts destroyed their crops, and very many died from lack of food.

"I passed three refreshing days here, certainly soul-refreshing if not so much so for the body. We shared one compartment with the large family, including goats, sheep, buffaloes, donkeys, cows, and oxen. There are several church members in the village and they brought forward their children for baptism; the water was from the Tigris and was in one of their copper drinking-cups. At the communion service the wine was served in my stoneware or ironware traveling-cup, and the bread was passed upon one of my tin journey plates; and yet the Lord of the service was there.

"Here also is a band of earnest singing young men. Their leader has a *good* voice; it would be called good in New England. These young men go to the villages in the week to gin cotton. They sing a great deal at their work. They were called to one place where the cotton was in a mosque. The beg, who ruled there, told them they must not sing their infidel hymns in that building. The young men replied, 'We cannot gin cotton and not sing. One of three things can be done: you can call some one else to do your cotton, or remove it to some other place for us, or let us sing there.' After some hesitation he told them to go ahead and sing all they pleased. They said they sang their throats sore over that job, and on several evenings the beg called them to his house to sing to him, while his son accompanied them upon an instrument something like a banjo. Thus the powerful beg became the young men's friend.

"But my letter has become too long. I have made no reference to the warm greetings wherever we went, the firm pressure of the hand, the tears at parting, the earnest prayers, the simple childlike faith. Here is where we get *our* spiritual life

renewed in contact with these simple faithful followers of the cross. We turned toward Diarbekir, four days away, with our hearts cheered at what we had seen. We found that the simple gospel truth is taking a firm hold in that land. Persecutions, except upon the part of priests, are becoming less. The 'Protestant religion' is admired by large classes who have not embraced it. Many men of influence speak in high terms of the fidelity and integrity of the Protestants. And yet that country, in which the only gospel work is that mentioned above, contains over 100,000 souls, not including the Moslem population, which is numerous. Of this vast number, only about 500 can be called *Protestant* and much less than that *Christian*.

"We hope the new translation of the New Testament into Koordish, of which Matthew is now nearly ready for the press, will prove a great blessing to the land. We have no doubt of it at all. Nearly every one who can read the Armenian characters will purchase it."

Marathi Mission.

ROHA AND TALY.

MR. ABBOTT sends the following cheering tidings from Bombay, under date of December 6:—

"You know I have worked for nine long years at Roha and vicinity without seeing any visible fruit; but Sunday before last, the firstfruits, a woman and her son, were baptized, and visions of a field white to the harvest are before us. We found there a Brahman young man, a former pupil in our school, under deep conviction of sin, with faith in Christ, and determined in heart to openly acknowledge Christ. He had not gained the courage to meet the trials he will have to face, but seemed daily growing in knowledge and faith, and I hope the final step may soon be taken. As he expressed it: 'I was the first to enter your school. I want to be the first to be baptized here in my own village, and to preach Christ to all

around.' He also encouraged us by telling of many who were seeking the truth in secret, whom he hoped would soon become Christians. We are hoping now to organize the church there on the eighteenth of this month.

"The people of Taly, a town twelve miles south of Roha, have long asked for a school where English would be taught. The last petition was signed by about fifty prominent men. Imam Baksh and I visited the place two weeks ago. The people all assembled, and I told them that if we opened a school there must be no misunderstanding. We should teach the Bible in the school. We should do our utmost to impress upon their children that there was no Saviour but Jesus Christ. We should preach on their streets. We should make their and their children's salvation the first concern of our work. Our conditions were accepted without a discordant voice, and we have promised to open the school the first week in January. How can I refuse such an open door? If the Committee can give me the money asked for those two schools, namely, Rs. 336 (about \$150), I can make the school a success, and sow the seed in a town where it has never been sown. The people will pay fees, of course."

MORE OPEN DOORS.

Mr. Henry Fairbank wrote from Wadale, November 30:—

"I have been away to the north of here some eight miles to a town called Kaldakwadi. Here some nineteen persons, nine men and ten women, were received to the church this morning. My father has been stopping there for several days, and we gathered quite a company of helpers to welcome the newcomers

"The fact that so large a number of people were received into the church is not the only thing of interest, but Kaldakwadi is the first of a long line of villages which are ready to accept Christianity. Our line of work has never extended very far in that direction, and lately we have done almost nothing in that region. But now from the northern line of our

present work to the Godavery River there are a number of villages calling for teachers, and professing adherence to Christianity. These villages begin with Kaldakwadi on the west. Three quarters of a mile away is Maktapur; three miles to the north is Zalke; two miles to the east is Salabatpur, a large market town; four miles to the east is Shirasgan; south three miles is Pimpari; and so on until you get to the extreme northeast corner of this county, where you find Kalegaw."

Mr. Fairbank speaks of this place as one not heretofore visited by a preacher, and the whole region is free from adverse influences such as sometimes hinder missionary work; and he adds:—

"The question to me, however, is a question of ways and means. It is useless to enter this field without a force of teachers to back the work up.

"In Kaldakwadi, for instance, they must have a teacher at once, and I first planned to give them a teacher, and then arranged for having them admitted to the church. The next thing is to provide them with buildings. At present in Kaldakwadi there is a house for the teachers to live in, and a thatched shanty, used until now for a stable, where they will have their children sit and study. But soon something else must be provided, and that is a great cause of anxiety to me. Every year since I came I have spent more than was allotted me on village school buildings and the repairs thereon.

"This year I received \$250 extra for this special purpose, and yet the end of the year comes and there is a deficit. The \$100 from Mr. R—— have been most welcome, and I hope to get three buildings out of that sum. Two I am going to build in Newase. I hope \$100 will be sufficient for these, but in doing so I am cutting down some of the trees in this yard at Wadale which are suitable for building timbers, and so save at least one third of the expense. One other building I shall put up at Lawkhede. But what am I to do next year with new places like Kaldakwadi opening before me so propitiously, and all the former places to keep

in repair, and to provide with new buildings where necessary?"

Since the above was in type a letter from Mr. Abbott, dated November 26, has been received, reporting the

ORGANIZATION OF THE CHURCH.

"I am very glad to make mention of the organization of a church at Roha on the 18th inst. A council composed of pastors and delegates, with Mr. Gates and myself, went there and formed the church. It begins its life with seventeen members. This is the first church of our mission in the Konkan, outside of Bombay. For the last nine years I have had this hope in view, and feel very happy at its accomplishment. Two of that number belong to a village near Roha. A young Brahman, a former pupil, has now openly asserted his intention of being baptized, and many seem interested, so I have great hopes for that little church. Every member of the newly formed church is giving the full tith of his income, and with it supports a Bible reader to preach the gospel to the people around."

THE SCHOOL AT BOMBAY.—A SINGULAR SUSPICION.

Mr. Edward Hume writes from Bombay, December 5:—

"You will be gratified to hear that in the Government Educational Report for the past year our school is one of ten of the 'Aided Schools' in the Presidency to which 'particular praise is given.' It is the only mission school which is thus commended. We have felt very much encouraged that this notice of the school should have come before we leave it; and I take great pleasure in reporting the matter to you, in order that you may understand what estimate is placed upon it by the officers in the Educational Department, who are the only ones able to fairly compare all the schools of the Presidency."

Miss Millard writes of an incident which shows how suspicious the people are of the missionaries and of the effects of their Christian teachings:—

"Yesterday a strange message was sent me by my teacher in Worli. Five days ago a Brahman boy, the son of the postmaster, was missing; and after much vain search my teacher's husband was accused of having hidden him away, because the boy had been seen to listen with interest to his street preaching. After a day or two the parents received a postal-card from him, saying, 'Fear not; my caste is not broken.' This confirmed them in the belief that we had hidden him away and that he had had some thoughts of breaking his caste.

"My school is closed, as none of the children are allowed to come, and the police are making search for the boy, of whom we really know nothing. The work will not be interrupted long, I hope; indeed the school has been closed two or three times on just such pretences. These things but show us that the preaching and teaching have not been in vain there, that these thoughts are working in their minds, and although our work is stopped for a time, this is far better than to have stolid indifference."

Madura Mission.

CONDITION OF THE CHURCHES.

MR. JOHN S. CHANDLER, of Madura City, in replying to certain inquiries as to the condition of the churches and their efforts toward self-support, presents some considerations which should be borne in mind by Christians in this country. He says:—

"It is true that the people do not feel a proper responsibility for the work, and it is our constant aim and endeavor to make them feel it. In doing this we have certain obstacles that are to be overcome. The people are under a patriarchal government, and always have been, and they look to the authorities above them to do as much as possible for them. There is not a made-road in all this district that is not kept in repair by the government, and as soon as the

officials cease to use a road and to spend money for its repair, it goes to ruin, for the people, though they may continue using it every day, will not spend a rupee for its repair. So it is with bridges—there is not a bridge that has not been constructed by the government. The spirit of the country is such that when a man has paid his taxes he feels no responsibility about roads or public works or education or even the sanitary condition of his own neighborhood.

“And this spirit has sway among the people after they become Christians. They even think that the missionary is a new party, added to the government, to do for them everything that is necessary. When they bring their offerings they feel as if everything else must be done for them irrespective of themselves and the amount offered by them.

“Our mission took an important step to overcome this when it laid down the rule that every pastor must be ordained by councils from the churches themselves, and again that the pastors must be supported by the churches; and these two principles have taken root. Another principle that has taken root to some extent is the necessity of the people’s doing some evangelistic work on their own account, and in nearly every station there is an evangelist supported by the helpers with a little aid from those not in the mission employ. These two efforts, the support of pastors and some evangelistic work, are quite sufficient to use up all the contributions that the people can raise, and they are represented by the work of the Native Evangelical Society and its branch societies.”

CASTE PREJUDICES.

Mr. Chandler then speaks of other efforts made to awaken the energies of the people, and of a matter bearing on this subject:—

“Another difficulty is the diversity of castes from which our Christians come, between thirty and forty being represented in our community. In heathenism these are all separate from one another and in Christianity they cannot

be perfectly united until the lapse of several generations. Even when the more enlightened feel the evil, yet their social and public interests run in such different directions that they feel united with one another chiefly in the church and through the missionary. The more ignorant cannot rid themselves of caste prejudices and only time can work a change among them.

“When one of our churches was selecting a candidate for the pastorate the best man in my opinion and that of my fellow-missionaries was one of a different caste from that of the people, and the best man in the church, the deacon, favored him, but the rest of the church would not vote for him. For the sake of putting the responsibility on them I yielded my preferences and united with them in the ordination of their own relative. And yet in doing so the separation of that church from other churches is continued. There is therefore but little union of interest and sympathy between the churches as societies. What union there is, is nearly confined to individuals, mostly mission agents, who have risen above the trammels of caste.”

North China Mission.

APPALLING DISTRESS.

LETTERS from this mission make constant reference to the suffering which is witnessed on all sides arising from the famine. In the midst of all this distress, there is much to cheer the hearts of the missionaries in reference to their religious work. There are willing listeners, and in many places a number of hopeful inquirers. We select a letter from Mr. Stanley, of Tientsin, as representing the state of affairs arising from the famine. In speaking of a tour which he had made with Mrs. Stanley, he writes, November 29:—

“Our work lies on either side of the Hsia Hsi River, a stream having very little water in the dry season, but, like other streams, overflowing its banks frequently during the rainy season. This

point of work is over 100 miles distant from Tientsin, and the greater part of the land on both sides of this stream had been inundated, and much of it was still under water. At this place only the west side had been overflowed (this was in July), and to the depth of ten feet or more, and for about six weeks. The wheat harvest was good and gathered before the waters came, but the growing autumn crops were entirely destroyed, which includes the winter supply of fuel as well, since the country villages and all the poorer classes depend wholly on the stalks and roots of their grain, and such grass as they can rake from the ground. Thus the mass of the population is left very destitute, and about half the population of these flooded regions must be assisted, or go out to beg their food during the winter.

“The government has made large appropriations of grain and money for the purpose of relief, enough, I am convinced, if honestly administered, to prevent suffering and starvation throughout this province. We have heard of places where the amount of about twelve and a half cents has been given to adults and half this amount to children, with the intimation that this is all they can expect during the winter. This is little less than a mockery in view of the facts that ample provision has been made for all, that hundreds are suffering and thousands will perish for lack of food before the winter is over, and that officials are fattening from this fund. These are facts known to every observer.”

EFFORT AT RELIEF.

“Foreigners here are contributing and soliciting funds to be administered under

their own supervision. Ten villages not far from Tientsin have been assigned to us, and arrangements are nearly completed for the first monthly distribution. Indeed, two villages are receiving their allowance from the hands of two missionaries to-day. As rapidly as the tickets can be prepared, the remaining eight will be relieved—all say within four days. Others besides the missionaries are taking a deep interest in this matter. I have been made chairman of the committee for this work.

“The examination of these villages revealed a condition of poverty that beggars description. I know of no standard by which to compare it that would be intelligible to foreigners. The food we found them eating consisted mainly of the poorest quality of the lowest grade of large millet, ground up ‘husk and all,’ with which is mixed such weed and reed seed as can be gathered from the marshes or scraped together in any other way. We have about 10,000 names on our list as recipients of relief, representing scarcely one third of the entire membership of the families. It is safe to say that from 30,000 to 40,000 persons will be directly benefited by our monthly distribution of about \$3,000 gold. It may be necessary to increase the sum in midwinter. More funds are needed; and if any friends of the suffering desire to assist in this good work, they can forward them through the Treasurer of the Board, Mr. Ward.”

Writing a few days later, December 5, Mr. Stanley says that he had effected the first distribution in the ten villages allotted to foreigners, reaching over 4,380 families, spending for their relief about \$3,000 in gold.

Notes from the Wide Field.

INDIA.

THE EXPOSITION OF THE REMAINS OF ST. FRANCIS XAVIER. — Old Goa, the great city of Portuguese India, was greatly excited early in December by the ceremony of the exposition of the remains of this saint. Indeed the matter affected a large part of India, for we find in *The Madras Mail* an advertisement of the railway company offering excursion tickets from Madras to Goa for this occasion at a fare and

a half. In a country where paganism has for centuries been fostered by pilgrimages to sacred shrines, this pagan phase of Romanism proved most attractive. There were present at Goa, by estimate, about fifty thousand persons. This fête was ushered in by booming of guns and the blare of trumpets. Booths were erected, and races and other amusements were provided. The ecclesiastical ceremony was prolonged, crowds of priests and acolytes being present, and on the night of the third of December a grand pyrotechnic display was made. During the evening the body of St. Francis Xavier was transferred from its ordinary resting-place to the sacristy, and was carried by priests and soldiers. The papers state that the night was spent by the people in the refreshment booths, "in which there was much carousing."

The last exposition of these remains was in 1878, though formerly they were exposed once each year. It is said that in the middle of the sixteenth century a Portuguese lady bit off one of the toes of the saint when kissing it, and later, the right arm was severed from the body by order of the Pope and sent to Rome, where it was divided into four parts. The report of this latest display, given in *The Madras Mail*, represents the scene, even in the church, as one of wild confusion. It is in the line of the superstitions of the Hindus, but what possible aid can it render toward their elevation? It is a travesty on Christianity, and will only serve to blind the mind of the Hindus to the truth that the religion of Jesus Christ requires purity of heart.

This celebration at Goa reminds one of the change that has taken place since the Inquisition had full sway in that region. The branch of the Inquisition that had its centre at Goa was as cruel as in any other portion of the world. The dungeons and the tortures were of the worst sort; even many who were dead, if they had left behind considerable wealth, were sometimes accused of heresy, and their disinterred remains were burned and their estates confiscated to the Holy Office. Rome has changed its methods, but it has done little to elevate the people of its Indian province.

THE NATIONAL CONGRESS. — A large body of gentlemen, bearing this name, assembled in Calcutta, near the close of December last, to discuss matters relating to the social and political interests of India. A notable feature of the Congress was the presence of men representing so many different races and creeds, Hindus, Mohammedans, Parsees, and Christians being included among the speakers and in the audience. No British officials attended. A special meeting was held, December 28, of those interested in social reform, at which over a thousand persons, representing all castes, were present. The reformers quoted the Shastras as sustaining their positions that certain modern customs were a departure from the primitive teachings. On the question of infant-marriage the Congress unanimously resolved that the age of marriage ought to be raised to twelve years in the case of girls, and eighteen years for boys. Such proposals as these among the Hindus indicate a growing sentiment against what has been a common practice in India and the source of untold misery.

THE SALVATION ARMY. — It appears from a statement in *The Indian Witness* that within the last eight years 225 European and Canadian "officers" of the "Salvation Army" have come to India, most of them having come within three years. Of these 225, more than 20 have died, 100 have left the Army or returned to England broken in health, and about 120 still remain. There are some pitiful stories of suffering and death caused by the attempt of the Army to support its officers on five pounds a year in addition to what they can get from the people.

STEDFASTNESS AMID PERSECUTIONS. — We find in *The Harvest Field* some items relating to the persecutions which are endured by those who become Christians. It reports that a Brahman student of the college at Negapatam had been converted, and proved himself faithful, but having gone to Bombay he was baptized by Rev. Mr.

Abbott, of the American Board's mission. His friends tried to lure him to his home by telegraphing him that his mother was dying, but it was discovered that it was a ruse, and he did not return to meet the trouble and trials he would have been compelled to endure. The writer in *The Harvest Field* says: "It is almost impossible to resist the awful pressure that is brought to bear upon young converts by their family relations, and this is but one of the many dreadful trials that a person of high caste has to endure in becoming a Christian."

The Harvest Field quotes an interesting account from *The Methodist Recorder* of the village of Comari, where persecution had been almost incessant, but where not only the converts stood firm but others were added to them. The leader of this company was named Peter, who bore the brunt of the persecution, but who had often said, "I must go away. I cannot longer endure this, but must seek a place where I can serve God in peace." He, however, remained, and recently the elder of the district was to visit Comari to cheer the persecuted church. Very modest preparations had been made to receive him, but the heathen were greatly irritated. That night the house of Peter was burned, and he and his wife barely escaped suffocation, only to find six or eight armed men behind the house ready to attack them. The poor man lost everything except life, including the rack of corn in which was his food for the next season. It was naturally feared that such violence would deter the six or seven adult candidates for baptism who were to be received the next day. Would the converts shrink under such persecution? The report says: "Not a man wavered; every Christian in the village was at his place in our little school and chapel, and every prepared candidate boldly stepped forward to profess his faith in Christ. The days of persecution are not over, nor the days of bold confession of Jesus."

GOSSNER'S MISSION. — This mission, founded by Pastor Gossner, of Berlin, in 1844, was most seriously broken in upon by the going over, in 1869, of a large portion of its converts to the English Society for the Propagation of the Gospel, but it is still a most vigorous missionary body. They are at work among the Kols of Chutia-Nagpur, and are wonderfully successful. Within the last twelve months 10,073 have been baptized and 2,796 have broken caste and come under Christian instruction. There are now in the mission 167 churches, with 11,552 full members, and a Christian community of over 35,000. The leper asylum of the mission has been recently blessed with many conversions.

CHINA.

MISSIONARY SUCCESS IN CHINA. — A writer in *The Church at Home and Abroad*, Rev. Mr. Smith, of Shanghai, affirms that, notwithstanding all that has been said in regard to the success of Roman Catholic missions in China, at the present rate of increase the Protestants will number more converts at the end of one and a half centuries than the Roman Catholics now number, at the end of six centuries. Every one knows that the great difficulty in reaching the Chinese has been their overweening confidence in their own greatness and wisdom. Any suggestion from a foreigner seemed an impertinence. As an illustration of their conceit, we may mention an inquiry made of one of our missionaries by a native to whom he was exhibiting some charts of the heavens. Looking carefully over the charts the man soberly asked, "And where is China?" On what has been accomplished in the removal of this obstacle to missions we quote from the writer already alluded to. "It is impossible for any one unacquainted with the Chinese to understand the immense barrier of conceit and prejudice that separated the people from the missionaries and the gospel. There was at first nothing that the outside barbarians could give to the followers of Confucius that was worth the having. They gloried in their shame and despised that which we

esteem. They doubted our humanity, and hated us with a perfect hatred. There was nothing in our religion or civilization that they desired. All their ideas of education, civilization, and propriety were different from our own. I emphasize *propriety*, for that is the end of the Chinaman's life, when he has once risen above the mere struggle for existence. Over large parts of China this picture of affairs is still a true picture. But there are places, there are many instances, in which a change has come. We have succeeded in convincing the people that we are really human beings. We have taught them that there are in our possession treasures of knowledge. We have thus shaken the citadel of their pride and broken their armor of prejudice, so that we have really brought about a revolution in their attitude towards Christianity."

AFRICA.

LONDON SOCIETY'S MISSION. — Information from the London Society's missionaries has been very meagre of late, but *The Chronicle* for January contains letters from Urambo reporting the safety of the missionaries, the death of the chief of the Unyamwezi, and the choice of a son of Mirambo to fill his place. The house of Rev. Mr. Shaw was set on fire by an incendiary and all his goods were destroyed, the saddest loss being the manuscripts of the vocabularies and the translations of the Gospels of Mark and Luke in Kinyamwezi. Affairs in the region of Urambo are very unsettled. The whole Ugogo country is in arms against the Germans and while many chiefs have submitted to German authority, others are proving refractory. Dr. Wolfendale, of the London Society, reports the many exactions of the native chieftains, and he believes that, had it not been for the German force with which he took refuge, the missionaries would have been slaughtered. This is certainly a critical time in this region of Central Africa, but it is to be hoped that the natives will come to recognize the beneficent intentions of the British and German colonists. In Fwambo, south of Lake Tanganyika, the situation is made difficult by the tribal disputes, so that the people will not settle where the missionaries are. On the extreme north end of the lake, Mr. Swann has found a region densely populated by a "fine, manly, intelligent, kindly, though somewhat treacherous race of people" who heretofore had not seen white men. The directors of the London Society would gladly open a work in that region had they the men and the means.

KHAMA'S MARRIAGE. — This notable Christian chief, about whom we have recently given many favorable reports, was recently married to the widow of one of Sechele's sons. This woman brought with her a letter of church membership, and the notable thing about the affair was that it was managed in the most simple manner, after a Christian form, and quite in contrast to the ordinary practices among the tribes. He was married without any noise and without special feasting, and immediately went about his duties as usual.

GERMAN EAST AFRICA. — The quarrel between Wissmann and Emin Pasha has not been settled, but the German Chancellor thinks that both of these officials can remain in service. Reports from Zanzibar state that Emin is engaged in constant hostilities with the Arabs and others in the region south of Lake Victoria, and that many natives have been killed. In the *Deutsche Colonial Zeitung* there is a letter from Emin Pasha, in which he gives details of his plan for the colonization of German East Africa. Briefly, it is this: first, he would establish a central post at Tabora, in the interior, and would place there a garrison of 150 men; then he would found three or four other posts, each with a force of 100 men under a German officer. At first these soldiers should be coast men, but gradually the natives of the interior would be employed in their stead, especially freed slaves. A series of smaller stations would

then be established, each under German command, and the local chiefs would be called upon to meet part of the expenses by tributes of ivory, while the natives would furnish wheat. The importation of arms and powder should be forbidden. Efforts should be made to acclimate the domestic animals of Europe, and each soldier should have a piece of land to cultivate. The first expenses would have to be met by the imperial government, which would have to disburse a million and a half, but "in three years probably" the country would be in condition to pay all the cost. As to the Arabs, instead of trying to expel them, it is necessary to arrange with them and to work for the gradual suppression of the slave-trade.

THE GERMANS AND MISSIONS. — The *Revue des Missions Contemporaines* reports that the imperial chancellor of Germany, Herr von Caprivi, has chosen as his adviser in matters touching the evangelization of the German colonies, Herr Jacobi, formerly secretary of state. This choice is considered an excellent one, Herr Jacobi being a member of the committee of the Missionary Society of Berlin and devoted to the cause which he is to represent in the imperial councils. This nomination shows the importance which the German government attaches to missions in the colonies and its desire to favor their development. It is supposed that Herr Jacobi will be called to take the position of advocate of the missionary societies with the government, and in some degree to supply the lack of an authorized and common head, such as Catholic missions have in the person of the Pope.

THE ZAMBESI MISSION. — M. Coillard writes to the *Journal des Missions* that the pupils whom he described in a previous letter as buying books and reading them with avidity are "still terribly savage." "They will not bear constraint long at a time. Most of them have their own cattle, their slaves, their villages. There they are masters. So it often happens that under pretexts the most foolish they make off to enjoy their fishing and canoeing, and the adulation of their subordinates. When they come back, others go; and adieu to progress." One great exception to this is found in the case of Litia, the king's son. He positively and persistently refused to sacrifice at the graves of his ancestors, even when entreated to do so by the queen for the sake of his sick brother, Kaiba. He dresses like a European, has built himself a little house and furnished it with a bed, tables, chairs, and *étagères* of his own making, and it is always a model of neatness and order. He has renounced pagan practices and ornaments and thrown away his charms. "I do not know," says M. Coillard, "what delays his openly declaring himself for the Lord, for we believe the grace of God is surely working in his heart. A precious quality for the position he may one day occupy is a force of will uncommon in so young a man. He has great influence and, though more and more popular, he permits no familiarities." The king, Lewanika, his father, still holds out stoutly against all sorcery and slave-trading, and publicly congratulates himself on having in his missionaries humane men who second him. "Our poor Lewanika! why must he halt in this good way? One day when he was with us and we were singing, each one choosing a hymn, I asked him to choose one also. 'One!' said he; 'but they are *all* full of Jesus!'"

UGANDA MISSION. — The English Church Missionary Society, on December 30, received news from Uganda down to August 15. The Christian party had again defeated the Mohammedans, and peace was restored, Mwanga ruling without dispute. The Protestant Christians had completed their church edifice, which is eighty feet long. The services were crowded, many having been baptized and others being applicants for baptism. The work of translating the Scriptures was actively progressing. Since the date of this dispatch Bishop Tucker and party have doubtless reached Uganda, and their presence and counsels will serve to greatly strengthen the Christian party.

Miscellany.

BIBLIOGRAPHICAL.

Honda the Samurai. A Story of Modern Japan.
By William Elliot Griffis, D.D. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This book is dedicated "to the noble band of missionaries, living and dead, who have done so much to make the New Japan that is and the Christian Japan that is to be." The author, whose life in Japan is well known, writes of that which he saw and heard there during those formative years from 1871 to 1875, and aptly compares the knowledge gained by a residence in the country to the designs of a stained-glass window, better understood from the church aisle than from the street. He is "the only living American who saw the Japanese feudal system in operation, and who witnessed its downfall."

The story of Honda, a chieftain of the old feudal order, is founded on fact, and serves as a thread on which are strung lively descriptions of Japanese customs, with historic accounts of recent events. Many of the characters were Dr. Griffis's personal friends or pupils. Ancient and mediæval Japan are pictured in the short stories of the first part, and the wonderful changes which followed the arrival of Commodore Perry are unfolded in the development of the narrative. It is a depository of facts relating to the history and social life and customs of the Japanese.

My Note Book. Fragmentary Studies in Theology, and Subjects adjacent thereto. By Austin Phelps, D.D., LL.D. With a portrait. New York: Charles Scribner's Sons. 1891. 12mo. pp. 324. Price, \$1.50.

The heart of man is the same the world over, and so is the gospel of Jesus. How to bring them together effectively is the same problem, largely, at home and in heathen lands. In this book a master in Israel dispenses ripe wisdom, fitted for every land and clime. Conscience and its allies, our sacred books, theistic and Christian types, the theological basis of the true theory of missions, the personality of the preacher, and the future of Christianity are among the important practical themes here treated in the suggestive and instructive way in which the beloved and now sainted author had great preëminence. As his final utterance it has a pathetic and solemn interest.

Missionaries in foreign lands who have been pupils of Professor Phelps will thank us for calling their attention to this volume from the pen of their revered teacher.

The Sunday-school Primary Teacher's Manual.
By Louise Ordway Tead. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This is justly called "a complete working outfit for a primary teacher." A great variety of exercises and Bible lessons are given, with a good collection of primary songs. The book would be very helpful and suggestive to missionary teachers in planning for their work among the children.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the new Queen of the Hawaiian Islands: that her reign may be prosperous and conducive to the advancement of Christ's kingdom in her own dominion and on other islands of the Pacific. (See page 79.)

With thanksgivings for the safety of our missionaries at Bihé during the recent troubles, let there be prayer that the new political arrangements may be such as shall open the way more freely for the preaching of the gospel. (See page 108.)

ARRIVALS AT STATIONS.

November 6, 1890. At Tai-ku, Shansi, Miss Rowena Bird and Miss T. D. Hewitt.
December 6, 1890. At Foochow, China, Mrs. Sarah L. Woodin.

ARRIVAL IN THE UNITED STATES.

January 23. At Chicago, Miss Ada Haven, of the North China Mission.

DEPARTURES.

February 11. From New York, Rev. and Mrs. Fred R. Bunker, to join the East Central African Mission.

MARRIAGE.

December 31, 1890. At Kalamazoo, Mich., Rev. Fred R. Bunker, of Olivet, Mich., to Miss Belle H. Richards, of Kalamazoo.

DEATHS.

A telegraphic dispatch received at the rooms of the American Board, February 3, announces the death of Mrs. Sallie V., wife of Dr. J. H. Ingram, of the North China Mission.

November 28, 1890. At Berkeley, California, Mrs. Lydia P. Huggins, formerly a missionary of the American Board among the Dakota Indians. Mrs. Huggins was the last of the party of Rev. Thomas S. Williamson, who went into the wilds of Minnesota in 1835. Two of her sons were slain in the "Minnesota massacre." "The Bible, the *Missionary Herald*, and *The American Missionary* were her last companions."

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. *Resume* of the events on Ponape, Micronesia. (Page 105.)
2. New openings in the Marathi Mission. (Page 114.)
3. Condition of the churches in the Madura Mission. (Page 116.)
4. The conflict and deliverance at Bihé. (Pages 108-111.)
5. The grace bestowed upon the churches in Koordistan. (Pages 111-114.)
6. Palsied Hatoon of Marash. (Page 131.)
7. America's "sphere of influence" in Africa. (Page 100.)
8. Items from India. (Page 118.)
9. Plan for a "Foreign Missionary Sunday." (Page 95 and the last page of cover.)

Donations Received in January.

MAINE.

Cumberland county.	
Falmouth, 1st Cong. ch. and so.	13 00
Portland High-st. Cong. ch., 200;	
Hannah Watts, 46; Francis K.	
Swan, 50; George Plummer, Coll'r,	
30; "Debtor," 10,	336 00
Westbrook, 2d Cong. ch.	56 66—405 66
Franklin county.	
Farmington, 1st Cong. ch. and so.	171 00
Hancock county.	
Castine, Rev. A. E. Ives, 7; M. F.	
and M. J. Cushman, 1,	8 00
Ellsworth, Cong. ch. and so.	11 00
Orland, H. T. and S. E. Buck, 20;	
Mrs. M. F. Trott, 3; A friend, 10,	33 00—52 00
Lincoln and Sagadahoc counties.	
Southport, M. A. Beal,	10 00
Oxford county.	
Bethel, Cong. ch. and so.	25 65
Penobscot county.	
Brewer, 1st Cong. ch. and so.	17 00
Hampden, Cong. ch. and so.	2 39—19 39
Washington county.	
Calais, 1st Cong. ch. and so.	19 00
Dennysville, Cong. ch. and so.	14 98—33 98
York county.	
So. Berwick, Cong. ch. (of wh. 100	
from Mrs. M. Burleigh, to const.	
Mrs. A. A. BURLEIGH, H. M.), to	
const. LUCY A. KEAVS, H. M.	250 00
	967 68

NEW HAMPSHIRE.

Coös county.	
Hazen's Junction, H.	10 00
Grafton county.	
Hanover Centre, Cong. ch. and so.	1 90
Lebanon, Cong. ch. and so.	50 00
Orford, John Pratt,	15 00—66 90
Hillsboro county.	
Amherst, G. W. Bosworth,	2 00
Francestown, Cong. ch. and so.	19 31
Greenville, Cong. ch. and so.	10 00
Hancock, Cong. ch. and so.	25 00
Manchester, Franklin-st. Cong. ch.	67 32—123 63
Merrimac county.	
Concord, West Cong. ch., 33; A	
friend, 5; Rev. H. P. Dewey, 4,	42 00
New London, Seth Littlefield,	18 00
Pembroke, 1st Cong. ch., 20.73; Mrs.	
Mary W. Thompson, 10,	30 73
Penacook, Rev. A. W. Fiske, for	
Japan,	14 00—104 73
Rockingham county.	
Atkinson, Cong. ch. and so.	56 10
Chester, Cong. ch. and so.	50 00
Derry, 1st Cong. ch. and so.	58 00
Epping, FRANK W. SPAULDING, to	
const. himself, H. M., for Japan,	100 00
Exeter, Nath'l Gordon, for Theol.	
Sem'y, Tung-cho,	125 00—389 10
Strafford county.	
Farmington, Cong. ch. and so.	12 54
Sanbornton, Cong. ch. and so.	13 75—26 29
	720 65

Legacies. — Greenville, Lucy M. Merriam, by George F. Merriam, Ex'r, Hanover, Andrew Moody, by E. R. Ruggles, Trustee, Milton, Clarabel S. Abbott, by Albert O. Mathes, Ex'r,	100 00	
	50 00	
	2,833 84	—2,983 84
		<u>3,704 49</u>

VERMONT.

Addison county.		
Vergennes, Cong. ch. and so.	15 00	
Bennington county.		
Bennington, 2d Cong. ch. and so.	72 06	
Caledonia county.		
Barnet, Cong. ch. and so., 62.50; Alexander Holmes, 20,	82 50	
St. Johnsbury, North Cong. ch., 313.39; 1st Cong. ch., 10.56,	323 95	—406 45
Chittenden county.		
Burlington, Mr. and Mrs. W. B. Howe,	25 00	
Essex, Cong. ch. and so.	2 50	
Essex Junction, Cong. ch. and so.	18 00	—45 50
Essex county.		
Granby, Lucy E. Rice,	2 00	
Lamoille county.		
Cambridge, Mrs. C. Safford, 4; Mr. and Mrs. S. M. Safford, 6,	10 00	
Orange county.		
Chelsea, Cong. ch. and so.	16 03	
Fairlee, A friend,	2 00	
Strafford, N. B. C.	5 00	—23 03
Orleans county.		
Barton, M. F.	5 00	
Derby, Mrs. E. A. McPherson,	10 00	
Newport, 1st Cong. ch. and so.	9 15	
No. Craftsbury, Cong. ch. and so.	5 50	
W. Charlestown, Cong. ch. and so.	17 12	—46 77
Rutland county.		
Benson, Mother and daughter,	25 00	
Washington county.		
Montpelier, Misses Fisk,	10 00	
Windham county.		
Brattleboro, Cent. Cong. ch., m. c.	37 36	
Townshend, Mrs. C. H. Smith,	2 50	
Westminster, A friend,	3 40	—43 26
Windsor county.		
Quechee, Cong. ch. and so.	21 29	
Rochester, Cong. ch. and so.	15 00	—36 29
—, Nameless,		100 00
		<u>835 36</u>

MASSACHUSETTS.

Barnstable county.		
Centerville, Cong. ch. and so.	10 00	
No. Raynham, Cong. ch. and so.	16 50	
Yarmouth, Rev. John W. Dodge,	25 00	—51 50
Berkshire county.		
Adams, Miss Emily J. Haselton,	5 00	
Curtisville, Rev. J. Jay Dana, to const. Rev. A. LAWRENCE, H. M., 50; A friend, 5,	55 00	
Hinsdale, Cong. ch. and so.	21 85	
Pittsfield, James H. Dunham, deceased,	100 00	—181 85
Bristol county.		
Atleboro, 1st Cong. ch. and so.	7 62	
No. Raynham, Cong. ch. and so.	2 00	
Rehoboth, Cong. ch. and so.	5 26	—14 88
Brookfield Association.		
Brimfield, 2d Cong. ch. and so.	3 84	
Brookfield, Cong. ch. and so.	33 00	
Dudley, 1st Cong. ch. and so.	23 84	
Globe Village, Evang. Free ch., with other dona., to const. L. W. CURTIS, H. M.	47 11	
Oakham, Cong. ch. and so.	24 50	
Southbridge, Cong. ch. and so.	64 79	
Spencer, Cong. ch. and so.	380 15	
Warren, Cong. ch. and so.	51 00	
West Brookfield, Cong. ch. and so.	20 66	—648 89

Essex county.		
Andover, South Cong. ch. and so.	114 25	
Lawrence, Lawrence-st. Cong. ch., 40; Trinity Cong. ch., 46.29,	86 29	—200 54
Essex county, North.		
Georgetown, 1st Cong. ch. and so.	24 50	
Haverhill, Centre Cong. ch., 125; West Cong. ch., 15,	140 00	
Ipswich, 1st Cong. ch. and so.	29 48	
Merrimac, Cong. ch. and so.	100 00	
Newbury, 1st Cong. ch. and so.	17 78	
Newburyport, —, —,	5 00	
West Newbury, 2d Cong. ch. and so.	12 25	—329 01
Essex county, South.		
Gloucester, Evang. Cong. ch.	130 60	
Lynn, Central Cong. ch.	140 00	
Marblehead, 1st Cong. ch. and so.	68 00	
Salem, South Cong. ch. and so.	26 00	
West Boxford, Cong. ch. and so.	5 00	—369 60
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Northfield, Cong. ch. and so.	5 00	
Orange, Central Cong. ch.	46 58	
Shelburne Falls, Cong. ch. and so.	21 35	—72 93
Hampden co. Aux. Society. Charles Marsh, Tr.		
Hampden, Cong. ch. and so.	13 17	
Holyoke, 2d Cong. ch., to const. LEWIS E. BELLOW, H. M.	117 36	
Huntington, 2d Cong. ch.	4 84	
Mitteneague, Cong. ch. and so.	28 53	
Monson, Cong. ch. and so., 28.17; E. F. Morris, for Japan, 100,	128 17	
Palmer, 1st Cong. ch., 11.36; Mrs. William Kurtz, for teacher, care Rev. H. Fairbank, India, 50,	61 36	
Springfield, 1st Cong. ch., 160; South Cong. ch., 124.44; Memorial Cong. ch., 63.65; Olivet ch., 56; A friend, for Japan, 5,	409 09	
West Springfield, 1st Cong. ch., 33; A friend, 5,	38 00	—800 52
Hampshire county.		
Amherst, College Cong. ch.	183 51	
Easthampton, 1st Cong. ch.	65 38	
No Hadley, Cong. ch. and so., with other dona., to const. MARY P. DAVIS, H. M.	50 00	
Northampton, 1st Cong. ch. and so.	627 88	
Westhampton, Cong. ch. and so.	36 25	
Williamsburgh, Cong. ch. and so.	40 70	—1,003 72
Middlesex county.		
Cambridge, Shepard ch. and so.	1,350 17	
Cambridgeport, Pilgrim Cong. ch., towards salary of Rev. J. K. Browne, 100; A friend, 100,	200 00	
Concord, Cong. ch. and so.	48 22	
Everett, Mystic Side Cong. Union,	7 40	
Framingham, Plymouth Cong. ch.	101 42	
Lexington, "Lex,"	50 00	
Linden, Mrs. —,	10 00	
Lowell, Kirk-street ch.	607 00	
Natick, 1st Cong. ch. and so.	100 00	
No. Woburn, Cong. ch. and so.	7 00	
Somerville, Rebecca Whitcomb,	100 00	
Wakefield, Cong. ch. and so., add'l,	92 76	
Waltham, Cong. ch. and so.	16 05	
Winchester, 1st Cong. ch. and so.	58 94	—2,748 96
Middlesex Union.		
Littleton, Otis Manning, to const. Mrs. J. C. HOUGHTON, H. M.	100 00	
Lunenburg, Evang. Cong. ch.	11 30	
Tyngsboro, Cong. ch. and so.	5 00	—116 50
Norfolk county.		
Braintree, 1st Cong. ch. and so.	13 28	
Brookline, Harvard Cong. ch.	257 14	
East Weymouth, Cong. ch. and so.	50 00	
Foxboro, Cong. ch. and so.	39 67	
Hyde Park, Clarendon Cong. ch.	1 00	
Milton, 1st Cong. ch. and so.	44 43	
No. Weymouth, Pilgrim Cong. ch.	25 92	
Randolph, New Year's Greeting,	50 00	
Sharon, A member of Cong. ch.	5 00	
So. Walpole, M.	1 00	
Walpole, Cong. ch. and so.	28 65	
Wrentham, Jemima Hawes,	100 00	—616 00
Old Colony Auxiliary.		
Fairhaven, 1st Cong. ch.	20 00	

Plymouth county.

Rockland, Cong. ch. and so., 40; A friend, 5,	45 00
Suffolk county.	
Boston, Old South ch., 2,524.56;	
Central ch., 2,223.14; Mt. Vernon ch., 543.72; Eliot ch. (Roxbury), 285; do., A friend, 10; do., m. c., 15; Winthrop ch. (Charlestown), 115.42; Evang. ch. (Brighton), 61.22; Phillips ch., Mrs. Alvan Simonds, to const. Rev. E. N. HARDIE, H. M., 50; M. E. and F. G. Thayer, for Japan, 25; A friend (Dorchester), for Japan, 25; Mrs. H. A. Bryant, 10; Cash, 2,	5,890 06

Worcester county, North.

Gardner, 1st Cong. ch., to const. D. H. RAND, H. M.	100 00
Hubbardston, Cong. ch. and so.	2 50—102 50
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
East Douglas, 2d Cong. ch. and so.	32 44
Holden, E. K. and N. Perry,	7 00
Leicester, 1st Cong. ch. and so.	97 67
Webster, Hattie L. Goddard,	10 00
Shrewsbury, Cong. ch. and so.	6 50
Worcester, Pilgrim Cong. ch., 66.44; Extra Cent-a-Day Band of Union ch., 15; A friend, 15,	96 44—250 05
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Millbury, 2d Cong. ch., for China, 10; and to const. D. ATWOOD, H. M., 104.03,	114 03
——, Donation,	100 00
——, Worcester co., A friend,	12 70
——, A friend,	2 50
	13,691 63

Legacies.—Boston, Justin S. Ambrose, by C. C. Coffin and A. S. Lovett, Ex's,

Boston, Mrs. Betsey L. Lang, by L. S. Ward, Trustee,	10,000 00
Millbury, Amasa G. Davis, by Edward F. Bisco,	75 00
No. Falmouth, James Nye, by Ferdinand G. Nye, Ex'r,	1,254 17
Richmond, Catharine H. Pierson, by Henry W. Taft, Ex'r, bal.	5 59
Templeton, Elizabeth C. D. Shattuck, by Mrs. Margaret J. Baker, Ex'x,	6,471 24
	500 00—18,306 00
	31,997 63

RHODE ISLAND.

Kingston, Cong. ch. and so.	33 16
Little Compton, United Cong. ch.	17 36
Pawtucket, Cong. ch. and so.	37 05
Providence, Elwood Cong. ch., 13; Royal C. Taft, 250,	263 00—350 57

CONNECTICUT.

Fairfield county.

Bethel, Cong. ch. and so., 126.75; New Year's gift, 10,	136 75
Brookfield Centre, Cong. ch. and so.	50 00
Newtown, Cong. ch. and so.	15 00
N. Greenwich, Cong. ch. and so.	8 25—210 00
Hartford county. W. W. Jacobs, Tr.	
Bristol, A friend,	2 00
Buckingham, Cong. ch. and so.	17 00
East Granby, Cong. ch. and so.	3 45
Enfield, 1st Cong. ch. and so., to const. Rev. O. W. MEANS, H. M.	69 46
Farmington, 1st Cong. ch., 100; A friend in do., 50; both towards salary of Rev. G. P. Knapp,	150 00
Hartford, 1st Cong. ch. (of wh. 35.25 from the Hawes fund), 239.28; Asylum Hill Cong. ch., 195.81; William S. Williams, 500; A friend, 500,	1,435 09
Kensington, Cong. ch., with other dona., to const. Mrs. A. C. COWLES, H. M.	59 34

Newington, Cong. ch. and so.	50 41
New Britain, 1st Ch. of Christ, add'l,	7 91
Plainville, Lester P. Buell, to const. Mrs. L. M. BUELL, H. M.	100 00
Poquonock, Cong. ch. and so.	4 18
Southington, Cong. ch. and so.	36 48
So. Windsor, 2d Cong. ch. and so.	33 67
Thompsonville, Catherine Kingsbury,	4 00
Unionville, 1st Cong. ch. and so.	10 00
Wethersfield, Cong. ch. and so.	64 29—2,047 28
Litchfield co. G. M. Woodruff, Tr.	
New Milford, Mrs. J. S. Turrill,	15 00
Salisbury, Cong. ch. and so.	149 78
Sharon, Cong. ch. and so.	130 71
Thomaston, Cong. ch. and so.	11 76
Winchester, Cong. ch. and so.	4 00—311 25
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, 1st Cong. ch. and so., 53.20; A friend, 10; A friend, 5,	68 20
Millington, Cong. ch. and so.	1 00
Old Saybrook, Cong. ch. and so.	39 53
Westchester, Cong. ch. and so.	20 25—128 98
New Haven co. F. T. Jarman, Ag't. Birmingham, Mrs. S. E. M. Brewster,	10 00
Fairhaven, 2d Cong. ch. and so.	64 43
Guilford, Kate M. Dudley,	5 00
Madison, Cong. ch., m. c.	9 06
Milford, Plymouth Cong. ch.	49 58
New Haven, Davenport Cong. ch., 130.65; College-st. Cong. ch., 128.71; 1st Cong. ch., m. c., 4.06; Mis. Soc. Yale Div. school, 44.42; A friend, 250; A. B. C., 10; J. M. B. Dwight, for girl, care Miss Jones, Africa, 1,	568 84
Orange, Cong. ch. and so.	21 65
Waterbury, A friend,	10 00
West Haven, Cong. ch. and so.	65 57
Westville, Cong. ch. and so.	21 66
Wolcott, Cong. ch. and so.	6 00—831 79
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Colchester, 1st Cong. ch., with other dona., to const. Rev. G. R. RANSOM and E. S. DAY, H. M.	136 98
Jewett City, 2d Cong. ch. and so.	10 08
Lebanon, Friends in 1st Cong. ch., New Year's offering,	35 00
Ledyard, Cong. ch. and so.	23 07
Lyme, 1st Cong. ch. and so.	48 83
Montville, 1st Cong. ch. and so.	30 50
Mystic Bridge, Cong. ch. and so.	16 50
New London, 1st Ch. of Christ, towards support of Rev. C. N. Ransom and to const. E. L. DA SILVA, H. M., 90.88; do., Y. S. R., 75; do., m. c., 16.71,	182 59
Norwich, 2d Cong. ch., 180.36; Broadway Cong. ch., 100; 1st Cong. ch., 14.55,	294 91
Old Lyme, 1st Cong. ch. and so.	47 36—825 82
Tolland co. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so.	137 27
No. Coventry, Cong. ch. and so.	90 00—227 27
Windham co.	
Brooklyn, 1st Trin. ch.	48 00
Pomfret, 1st Cong. ch. (of wh. 6, m. c.),	177 85
Putnam, 2d Cong. ch. and so.	27 20
So. Killingly, Cong. ch. and so.	23 00
Thompson, Cong. ch. and so.	57 50—333 55
——, Eastern Conn., A lady, extra,	100 00
	5,015 94

Legacies.—New London, Mrs. Anna H. Perkins, by Henry R. Bond and Henry C. Haven, Ex's,

Rocky Hill, Rev. Asa B. Smith, add'l, by Rev. Elijah Harmon, Ex'r,	5,000 00
West Hartford, Mrs. Abigail P. Talcott, by E. A. Whiting, Trustee,	60 00
Woolbury, Henry S. Curtiss, by Geo. M. Woodruff, Trustee,	75 00
	1,613 82—6,748 82

11,764 76

NEW YORK.

Albany, 1st Cong. ch.	44	77
Brooklyn, Lewis-ave. Cong. ch., with other dona., to const. F. A. YARD, Mrs. M. E. KENT, and Rev. WILLIAM EDDY, H. M., 151.50; S. S. of New Eng. ch., for native preacher, Madura, 31.94; T. A. Watson, for do., 40,	223	44
Buffalo, Pilgrim Cong. ch.	9	73
Busti, Eli Curtis,	5	00
Canaan Four Corners, Mrs. A. Barstow,	12	00
Catskill, John Doane,	20	00
Clifton Springs, Mrs. H. D. Lyman, for Japan, 10; Miss Lucy D. Lyman, for do., 10,	20	00
Durham, WILLIAM CRAWFORD, to const. himself, H. M.	112	50
Ellington, Cong. Sab. sch., for East Turkey,	2	54
Jack's Reef, Mary H. Goodhue,	1	00
Jefferson, Mrs. C. Nichols,	2	00
Lawrenceville, Lucius Hulburt,	10	00
Lockport, East-ave. Cong. ch.	40	00
Moriah, Cong. ch. and so.	12	15
New Lebanon, Cong. ch.	15	00
New Village, Cong. ch.	5	00
New York, Calvary Presb. ch., 20; Br. Tab., add'l, A. D. F. Hamlin, 5; H. B. STILLMAN, to const. himself, H. M., 100; Camp Mem. Cong. ch., 4.50; Miss E. A. Dean and Miss B. Leathem, for two students in Tillipally Training School, 100; "Extra," 39; M. W. Lyon, 50; "W. C. C.," 10,	328	50
Patchogue, 1st Cong. ch.	18	93
Richmond Hill, Union ch.	28	00
Sanborn, Mrs. Abigail Peck,	12	84
Sayville, Cong. ch.	18	40
Suspension Bridge, Cong. ch.	37	71
Syracuse, Mission Circle of Good Will ch., "for Little Widows, India,"	12	00
Union Centre, J. T. Brown,	4	00
Utica, Bethesda Welsh Cong. ch., 15; Mrs. G. H. S. Maynard, for Marathi, 4,	19	00
Wading River, Cong. ch., Mrs. John Hurd,	25	00
Wellsville, Cong. ch.	40	28
West Bloomfield, Thank-offering, for the new year,	10	00
West Park, Julia A. Frothingham,	100	00
Yonkers, 1st Presb. ch.	60	00—1,249 79

Legacies.—Corning, Mrs. Sarah A. Mead, by Andrew Hall, Ex'r,	20	00
	1,269	79

PENNSYLVANIA.

Forest City, Welsh Cong. ch.	5	00
Germantown, 1st Cong. ch.	4	80
Jeffersonville, Francis Whiting,	30	00
Lansford, 1st and 2d Cong. ch's,	8	00
Mahanoy City, Welsh Cong. ch.	12	38
Philadelphia, Central Cong. ch. (of which 100 from "Lancaster," and 200 for Marsovan), to const. Mrs. C. BURNHAM, Mrs. L. S. EVANS, Mrs. M. C. ADAMS, Mrs. F. M. GOODELL, Mrs. K. R. SMITH, Miss C. B. ULMER, Miss G. H. WREED, W. C. STROUD, and W. W. WOODRUFF, H. M.	868	48
Plymouth, Welsh Cong. ch.	28	60
Reading, O. S. Doolittle,	10	00
Shamokin, Cong. ch.	5	13
Seranton, Providence Cong. ch.	20	00
Wilkes Barre, Puritan Cong. ch.	3	81—996 20

Legacies.—Pittsburgh, William Thaw, by the Executors,	5,000	00
	5,996	20

NEW JERSEY.

Newark, Estate of James H. Denison,	1,047	00
Newfield, Mrs. Hannah R. Howe,	15	00
Plainfield, A friend,	10	00
Summit, Presb. Sab. sch., for helper, care Mr. Sheffield,	100	00
Westfield, Cong. ch., to const. Rev. JOSEPH GREAVES, H. M.	285	65—1,457 65

MARYLAND.

Baltimore, A friend,	9	00
—, A friend,	500	00—509 00

VIRGINIA.

Snowville, N. M. Richardson,	1	00
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 100; Rev. J. L. Ewell, 13.50,	113	50
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NORTH CAROLINA.

Oaks, Cong. ch. Woman's Mis. Society,	2	26
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SOUTH CAROLINA.

Cheraw, Part of the tithe,	10	00
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GEORGIA.

Atlanta, La. For. Mis. Soc. of Ch. of the Redeemer, for the Doshisha, Japan,	15	00
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FLORIDA.

Lake Helm, F. E. Nettleton,	15	00
Orange City, Rev. J. C. Halliday,	10	33—25 33

TENNESSEE.

Deer Lodge, Cong. ch.	5	00
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TEXAS.

Sherman, St. Paul's ch.	41	25
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OHIO.

Cleveland, Madison-ave. Cong. ch., 30.47; Union Cong. ch., 5,	35	47
Hudson, Cong. ch.	16	00
Jewell, T. B. Goddard,	100	00
Madison, Central Cong. ch., 9.50;		
Mrs. L. H. Roe, 10,	19	50
Marietta, 1st Cong. ch.	5	00
Norwalk, Y. P. Mis. Soc. (of wh. 10 for support of a girl in China),	69	30
No. Monroeville, 1st Cong. ch. and Sab. sch.	14	26
Oberlin, 2d Cong. ch.	78	61
Sandusky, Mrs. Chester Woolworth, to const. ABBIE B. WOOLWORTH, H. M.	100	00
Springfield, 1st Cong. ch.	28	33
W. Marietta, Cong. ch.	61	25—527 72

Legacies.—Cleveland, Daniel A. Shepard, by S. L. Severance, Adm'r,	2,500	00
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INDIANA.

Angola, Cong. ch., 10; Harriet V. Quick, 25,	35	00
Indianapolis, Mayflower Cong. ch.	22	74—57 74

ILLINOIS.

Alton, Ch. of the Redeemer,	36	51
Aurora, New England Cong. ch.	21	36
Bunker Hill, Cong. ch.	23	60
Chicago, South Cong. ch., 500; 1st Cong. ch., 132.45; Rev. and Mrs. C. A. Mack, 10,	642	45
Crete, Cong. ch.	3	25
Duquoin, Mrs. Mary A. Arms,	5	00
Elmwood, Cong. ch.	11	00
Galesburg, 1st Cong. ch., add'l,	17	60
Geneseo, Cong. ch.	109	32
Hamilton, Margaret Fairbairn,	4	00
Jefferson, Cong. ch.	20	00
Joliet, Rev. S. Penfield,	10	00
Knoxville, Rev. and Mrs. B. F. Ousley,	5	00
Lake View, Cong. ch.	4	85

Malta, Cong. ch.	22 00
Naperville, A. A. Smith,	10 00
Ottawa, Rev. M. K. Whittlesey,	10 00
Payson, Cong. ch.	32 50
Princeton, Cong. ch., 20.17; Sab. sch. class No. 5, for Bible reader in Ceylon, 30.13,	50 30
Princeville, Mrs. Olive L. Cutter,	5 00
Ridgeland, Cong. ch., to const. O. L. BICKNELL, H. M.	100 00
Roseville, Mr. and Mrs. L. C. Axtell,	61 00
Tonica, Cong. ch.	3 50
Wheaton, Mrs. W. K. Guild,	5 00
——, A friend,	50 00
——, Friends, special gift,	850 00—2,113 74

MISSOURI.

Hannibal, Cong. ch.	5 10
Ironton, J. Markham,	2 50
Lebanon, Cong. ch.	36 10
Republic, Cong. ch.	8 50
St. Louis, 1st. Trin. Cong. ch., 72.22; Pilgrim Cong. ch., 56; Christ's ch., for the deaf, 2.22; Ger. Ev. Cong. ch., 2.13,	132 57—184 77

MICHIGAN.

Grand Rapids, 1st Cong. ch.	35 85
Hancock, Cong. ch.	126 41
Jackson, Rev. M. Fisk, for Japan,	1 00
Lansing, Plymouth Cong. ch.	25 50
Olivet, Cong. ch.	35 07
Pottersville, B. Landers,	4 00
Richland, Cong. ch.	13 22
St. Ignace, 1st Cong. ch.	36 80
Traverse City, Cong. ch.	15 50
White Cloud, Cong. ch.	5 22
——, Michigan,	150 00
——, A friend,	100 00—548 57
<i>Legacies.</i> —Romeo, Mrs. Sophronia Osborn, by Geo. H. Palmerlee, Ex'r, 1,000, less exp., 1,	999 00
	1,547 57

WISCONSIN.

Appleton, 1st Cong. ch.	29 00
Beloit, 2d Cong. ch.	89 08
Clintonville, Cong. ch.	10 35
Footville, Cong. ch.	6 70
Genesee, Cong. ch.	15 82
Grand Rapids, Cong. ch.	16 86
LaCrosse, A friend,	35 00
Lake Geneva, 1st Cong. ch.	12 03
Madison, 1st Cong. ch.	5 48
Menasha, 1st Cong. ch.	35 00
New Richmond, Cong. ch.	60 05
Prairie du Chien, Cong. ch.	5 00
Ripon, 1st Cong. ch.	20 08
Whitewater, Cong. ch.	34 78
Windsor, Rev. E. W. Butler and wife, to const. C. W. HASWELL, H. M.	100 00—475 23

IOWA.

Anita, Cong. ch.	7 73
Cherokee, 1st Cong. ch.	47 80
Fairfield, Rev. and Mrs. H. L. Marsh,	5 00
Fort Atkinson, Ger. Cong. ch.	10 00
Garner, In memory of Rev. S. G. Wright,	10 62
Genoa Pluffs, Cong. ch.	5 52
Goldfield, Charles Philbrook,	4 00
Grinnell, Cong. ch., m. c.	5 50
Monticello, Rev. W. L. Demorest, 5; Henry D. Smith, to const. Rev. W. L. DEMOREST, H. M., 65,	70 00
Muscatee, A friend, through Rev. A. B. Robbins, 75; Friends, 8; Thank-offering, 2,	85 00
New Hampton, Ger. Cong. ch.	5 00
Tabor, Cong. ch., 10.54; A friend, 6.67,	17 21
Toledo, 1st Cong. ch.	23 85—297 23
<i>Legacies.</i> —Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill,	72 43
	369 66

MINNESOTA.

Appleton, Cong. ch.	4 18
Brainard, 1st Cong. ch.	25 00
Duluth, Pilgrim Cong. ch., towards support of Mr. and Mrs. Stover, 137.50; Mrs. E. G. Whittlesey, 10,	147 50
Elk River, Union ch.	6 32
Faribault, Cong. ch.	34 61
Freedom, Cong. ch.	3 00
Mazeppa, 1st. Cong. ch.	5 45
Minneapolis, Plymouth Cong. ch., 183.19; Union Cong. ch., 22; Mrs. M. D. Clapp, 4,	209 19
Park Rapids, Cong. ch.	1 79
Sauk Centre, Cong. ch., add'l,	7 00
Sauk Rapids, Woman's Board of Cong. ch., for Africa,	5 40
Shakopee, Mrs. S. W. Pond,	5 00
Spring Valley, Mrs. Betsey Ingalls,	4 00
St. Paul, "A. C. A."	120 00
Winona, 1st Cong. ch.	170 13—748 57

KANSAS.

Arkansas City, Pilgrim Cong. ch.	8 38
Brookville, Rev. S. Wood and wife, for Africa, "Moffat Miss. Box,"	5 25
Oneida, Cong. ch.	3 66—17 29

NEBRASKA.

Bladen, Cong. ch.	50
Campbell, Cong. ch.	70
Crete, Cong. ch.	1 50
Scribner, Cong. ch.	2 90
Victoria, Cong. ch.	2 65—8 25

CALIFORNIA.

Monrovia, "O. D. C., wife and daughter,"	3 00
National City, Cong. ch.	22 00
Sierra Valley, Pilgrim Cong. ch.	15 00
Soquel, Cong. ch.	5 00—45 00
<i>Legacies.</i> —National City, Charles Baum, by Annie Baum,	25 00
	70 00

OREGON.

Portland, 1st Cong. ch., to const. W. R. WALPOLE, H. M.	100 00
East Portland, 1st Cong. ch.	3 67—103 67

NEVADA.

Reno, Cong. ch.	5 00
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WASHINGTON.

Aberdeen, Cong. ch.	1 00
Sprague, Cong. ch.	4 75—5 75

NORTH DAKOTA.

Odell, Cong. ch.	1 85
Sanborn, Cong. ch.	1 90—3 75

SOUTH DAKOTA.

Buffalo Gap, Cong. ch.	10 80
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MONTANA.

Helena, 1st Cong. ch.	40 00
Meagher county, ——,	1 15—41 15

IDAHO.

Sand Point, Alfred E. Street,	10 00
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UTAH.

Salt Lake City, Phillips Cong. ch.	5 00
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ARIZONA.

Nogales, Trinity Cong. ch.	15 00
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DOMINION OF CANADA.

Province of Quebec.	
Montreal, Y. P. S. C. E. of Amer. Presb. ch., for support of Rev. Hilton Pedley, 300; Calvary Bible class, 24,	324 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Rev. J. F. Clarke, 18; —, Equitable, 50,	68 00
England, Chigwell, Mrs. Gellibrand,	50 00
Sandwich Islands, Kohala, A friend, 1,000 00	
Turkey, Constantinople, Rev. E. Riggs, copyright, 2.42; Fundyack, Native Christians, for miss'y work in Africa, 1,	3 42--1,121 42

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,
Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part,	2,551 48
For housekeeping outfit of Misses Holbrook, Stone, and Telford,	225 00
	<u>2,776 48</u>

Less amount returned to Woman's Board of Missions, overpaid Dec. 31, 1890, for traveling expenses of Miss Ada L. Smith,	233 00--2,543 48
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From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

2,019 11

MISSION SCHOOL ENTERPRISE.

MAINE.—Sumner Hill, Miss Barrett's Sab. sch. class,	2 50
NEW HAMPSHIRE.—Farmington, Y. P. S. C. E., for student in Cen. Tur. College, 25; Gilsun, Cong. Sab. sch., 7.10; Gorham, Y. P. S. C. E., 3.65; Greenland, Cong. Sab. sch., 22.55; Keene, 2d Cong. Sab. sch., 25.06; Pembroke, Cong. Sab. sch., 13.38,	96 74
VERMONT.—Barnet, Cong. Sab. sch., 13.34; Brattleboro, Cong. Sab. sch., for village school, Madura, 45; Chelsea, Cong. Sab. sch., 9.48; St. Johnsbury, A friend in North ch., for a student in the Doshisha, 25,	92 82
MASSACHUSETTS.—Easton, Cong. Sab. sch., for support of Japanese student, 14.53;	

Everett, Mystic Side Cong. Sab. sch., 3.30; Hadley, 1st Cong. Sab. sch., 18.82; Whitinsville, Cong. Sab. sch., 50,	86 66
CONNECTICUT.—Colchester, 1st Cong. Sab. sch., 123.02; Hartford, 4th Cong. Sab. sch., for Japan, 20; Ledyard, Cong. Sab. sch., 5; Newington, Y. M. mis. circle, for scholar in China, 25; New London, Chinaman, for Hong Kong mission, 2.50; No. Coventry, Cong. Sab. sch., 16.91; Norwich, 1st Cong. Sab. sch., H. L. Yerrington's class, 14.54; Somersville, Y. P. S. C. E., for pupils in Peking and Foochow, 12.50; Thompson, Cong. Sab. sch., for pupil at Pasmalalai, 20; West Haven, Union Sab. sch., 5; West Winsted, Cong. Sab. sch., 50; Windsor Locks, Cong. Sab. sch., for Kyoto Training school, 15,	309 47
NEW YORK.—Brooklyn, Sab. sch. of Ch. of the Pilgrims, 100; Napoli, Cong. Sab. sch., 2.90; Sayville, Cong. Sab. sch., 9.32,	112 22
PENNSYLVANIA.—Gerrintown, 1st Cong. ch., for Training school, Kusae, 11.50; Philadelphia, Central Cong. Sab. sch., 50,	61 50
NEW JERSEY.—Bound Brook, Cong. Sab. sch., for student for the ministry, in Japan,	25 00
OHIO.—Cleveland, 1st Cong. Sab. sch., 38.53; Springfield, 1st Cong. Sab. sch., for pupil in Turkey, 9.08,	47 61
ILLINOIS.—L-st. sch., prim. dept., for Bibles for India, 1.37; Ontario, Cong. Sab. sch., 5-50,	6 87
MISSOURI.—Republic, Cong. Sab. sch.	8 00
MICHIGAN.—Grand Rapids, 1st Cong. Sab. sch., 25; Kalamazoo, Y. P. S. C. E., for catechist in Madura, 13.10; Richmond, Cong. Sab. sch., 5.30,	43 40
IOWA.—Cedar Rapids, Sab. sch., birthday offerings, 3.94; Denmark, Sab. sch., birthday box, for work in Mexico, 5; Lyons, 1st Cong. Sab. sch., 2.26,	11 20
WISCONSIN.—Platte, Cong. Sab. sch., add'l,	43
MINNESOTA.—Minneapolis, Union Cong. Sab. sch.	10 00
KANSAS.—Highland, Cong. Sab. sch., birthday box, 15.19; Wabaussee, Y. P. S. C. E., for India, 2,	17 19
SOUTH DAKOTA.—Howard, Cong. Sab. sch.	6 25
	<u>937 86</u>

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Norridgewock, Cong. Sab. sch.	15 00	Rev. R. E. ANDREW, and Miss IDA K. GREIN, H. M., 250; Cortland, Prim. Sab. sch. class, 1.75,	251 75
MASSACHUSETTS.—Hubbardston, Cong. ch. and so., 5; No. Brookfield, 1st Cong. Sab. sch., prim. dept., 11.82; Springfield, Mrs. M. P. Flagg, 20c.; Townsend, Cong. Sab. sch., 3.50,	20 52	NEW JERSEY.—Upper Montclair, Chr. Union Cong. Sab. sch.	15 88
CONNECTICUT.—Bethel, Christmas offering, 5; Bridgeport, 1st Cong. Sab. sch., 10; Danbury, 1st Cong. Sab. sch., 33.88,	48 88	OHIO.—Oberlin, 2d Cong. Sab. sch.	20 00
NEW YORK.—Buffalo, 1st Cong. ch., with other dona., to const. F. A. SEABERT, ARTHUR LEACH, S. V. RICE, W. A. BRACK,		ILLINOIS.—Amboy, 1st Cong. Sab. sch., 7.15; Morton, Cong. Sab. sch., 5.50,	12 65
		MICHIGAN.—Detroit, Mt. Hope Girls' Club,	1 00
			<u>385 68</u>

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MASSACHUSETTS.—Boston, M. L. R., for catechist, Madura, 40; do., Village ch. Sab. sch., for Okayama asylum, 38.96; 2d ch. (Dorch.), Mrs. Uford's Sab. sch. class and friends, for boy in Doshisha, Japan, 16; Easthampton, La. Benev. Soc. of 1st Cong. ch., for use of Mrs. Holbrook, So. Africa, 40; Hatfield, Sab. sch. class, for Rev. J. Howland, Mexico, 7.14; Spencer, Miss Draper's class, for scholarship, Anatolia College, 14; Springfield, Eastern-ave. Sab. sch., for school at Ahmednagar, 40; Westhampton, Reuben W. Clapp, for use of Mrs. Goodrich, Tung-cho, 100; Worcester, D. A. Putnam, for work of Mrs. J. L. Fowle, 18; do., class in Plymouth Sab. sch., for scholar at Rahuri, 10,	324 10	RHODE ISLAND.—Providence, Pilgrim ch. and ladies, for ch. in Mosul,	111 11
		CONNECTICUT.—Burville, Union Sab. sch., for Mr. Gregorian's school, Yozgat, 10; East Windsor, Y. P. S. C. E., for boy in India, 7.50; Hartford, Morgan-st. school, for pupil, No. China, 20; Madison, Cong. Sab. sch., for teacher, Feedan, 25; Stratford, Y. L. mis. circle, for use of Miss Judson, Japan, 61,	123 50
		NEW YORK.—Brooklyn, Mrs. H. Loomis, for Madura, 15; New York, Chalmers Pr. Sab. sch., inf. class, for Ceylon, 5; Tarrytown, Mrs. A. M. Bush, for pupil in Turkey, 15,	35 00
		NEW JERSEY.—Bernardsville, Penny Aid Soc'y, for Mrs. Cary, Japan, 28; Crawford,	

Hetty Woodruff, for use of Rev. A. Fuller 70,	98 00	For sundry appropriations:—	
ALABAMA.—Talladega, Little Heplers, for Seeva Rutenam,	5 00	For the Zulu Mission,	1,000 00
OHIO.—Oberlin, 1st Cong. Sab. sch., for Webster memo. fund, 20; Friends, collected by Mrs. F. J. Hurlburt, for same, 101.82,	121 82	" Euro. Turkey Mission,	998 80
ILLINOIS.—Chicago, Rev. G. S. F. Savage, d.d., for Training school, Tung-cho,	100 00	" West. " "	2,749 68
WISCONSIN.—LaCrosse, A friend, for scholar, Madura,	15 00	" Cent. " "	306 59
MINNESOTA.—Benson, Faithful workers, for 2 boys, Marsovan, 2.50; Cannon Falls, H. A. Scriber, for use of Miss Brown, Japan, 25,	27 50	" East. " "	962 72
OREGON.—Forest Grove, 1st Cong. Sab. sch., for native helper, Foochow,	35 04	" Marathi Mission,	477 90
CANADA.—Belwood, Cong. Sab. sch., for the children of Erzroom,	10 00	" Madura " "	482 40—7,478 09
MISSION WORK FOR WOMEN.		From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
From WOMAN'S BOARD OF MISSIONS.		Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	
Miss Ellen Carruth, Boston, Treasurer.		For the Erzroom wagon fund,	
For books and apparatus for the Amer. College for Girls, Constantinople, 500 00		" a boy in Miss Dudley's school,	
		Japan,	
		5 00—25 00	
		8,509 16	
		Donations received in January,	
		Legacies " "	
		47,972 75	
		36,653 09	
		83,727 84	
		Total from September 1, 1890, to January 31, 1891: Donations, \$183,555.85; Legacies, \$83,546.34 = \$267,102.19.	

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MAINE.—Alfred, Cong. Sab. sch.	10 00	Cambridge, Cong. Sab. sch., 10; Englewood, Y. P. S. C. E. of 1st ch., 10; Galesburg, Y. P. S. C. E. of 1st ch., 10,	40 00
NEW HAMPSHIRE.—Penacook, M. Annie Fiske,	1 00	MISSOURI.—Amity, Rev. J. P. Field,	10 00
VERMONT.—Brattleboro, Cong. Sab. sch.	10 00	WISCONSIN.—LaCrosse, Cong. Sab. sch., 25; Madison, 1st Cong. Sab. sch., 15,	40 00
MASSACHUSETTS.—Dorchester, Village Sab. sch.	10 00	MINNESOTA.—Minneapolis, Bethel Mission, 10; Wadena, Cong. Sab. sch., 5,	15 00
CONNECTICUT.—Bridgeport, 1st Cong. Sab. sch., 10; Bristol, Cong. Sab. sch., 16.91; Hartford, 1st Cong. Sab. sch., 25.36; Plymouth, 1st Cong. Sab. sch., 10,	62 27	WASHINGTON.—Skokomish, Little Workers,	2 00
NEW YORK.—Buffalo, Cheerful Givers, 1; Otto, Mrs. Poole's class of young ladies, 10,	11 00	SOUTH DAKOTA.—Lake Preston, Cong. Sab. sch.	2 32
OHIO.—Norwalk, Y. P. S. C. E. of 1st ch., 30; Tallmadge, Cong. Sab. sch., 10,	40 00	Previously acknowledged,	253 89
ILLINOIS.—Amboy, 1st Cong. Sab. sch., 10;			3,739 88
			3,984 47

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR SUFFERERS IN CHINA.

MAINE.—Princeton, Cong. ch. and so.	2 00	OHIO.—Cleveland, Dewdrops of 1st Cong. ch., 7.50; Tallmadge, Cheerful Workers, 10,	17 50
NEW HAMPSHIRE.—Exeter, A. Z.	6 00	ILLINOIS.—Chicago, Union Park ch., care missionaries Tung-cho, 75; do., South Cong. ch., 20; do., Rev. H. P. Beach, 7; do., Rev. F. T. Pastel, 1; Evanston, Cong. ch., 25; Lake View, Cong. ch., 5.50; Oak Park, Cong. ch., 56.75; —, Friends, 80,	270 25
VERMONT.—Bellows Falls, Nelson W. Dawes, 3; Clarendon, Cong. ch. and so., 6; Jefferson, Cong. ch. and so., 30; Rutland, Miss Allen's class, Baptist Sab. sch., 1.52,	40 52	MICHIGAN.—Detroit, Mrs. F. A. Curtiss,	10 00
MASSACHUSETTS.—Amherst, A friend, 5; Auburndale, S., 6; Haverhill, Miss Welch of Gen. ch., 6; Norfolk county, B. C. M., 10; Oakham, Cong. ch. and so., 7; Roxbury, M. M. T., Eliot ch., 10; South Hadley, Miss A. D. Fenno, 3; Spencer, Sab. sch. class of 13 girls, 3.36; Springfield, Mrs. Amelia C. Haile, 30; Wakefield, Mission Workers, 25; West Medford, Mrs. R. J. Ford, 1,	106 36	WISCONSIN.—Eau Claire, Cheerful Givers, 2.50; Janesville, 1st Cong. ch., 9.18; Menasha, Prim Sab. sch. class, 3; Milwaukee, Grand-ave. Mis. Band, 15.20,	29 88
CONNECTICUT.—New Haven, Davenport Cong. ch., 30; Humphrey-st. ch., 7.91; Friends in Yale, 7.20; Junior Eating Club, 3.50; J. M. B. Dwight, 1; New London, Mary G. Brainard, 1,	50 61	CALIFORNIA.—Los Angeles, Park Cong. ch.	20 00
NEW YORK.—New York, Chinese Sab. sch. of Pilgrim Cong. ch.	34 00	UTAH.—Salt Lake City, Pansy Mission Circle,	2 00
DISTRICT OF COLUMBIA.—Washington, Rev. J. L. Ewell,	2 50	CANADA.—Maxville, Mrs. J. Macallum, 1; Montreal, Abner Kingman, for use Rev. H. Kingman, 50,	51 00
TEXAS.—Paris, The Widow's Mite,	1 00	MANITOBA.—Treherne, Rev. H. W. Fraser and family, care Rev. C. A. Stanley,	12 00
		Previously acknowledged,	655 62
			975 74
			1,631 36

FOR YOUNG PEOPLE.

PALSIED HATOON OF MARASH.

BY MISS CORINNA SHATTUCK, OF CENTRAL TURKEY GIRLS' COLLEGE.

It seems fitting that some one send for the young people of the United States a brief account of the one whose life, despite most unfavorable circumstances and surroundings, has been very beautifully interesting. Our friend through long years was known as "Palsied Hatoon." While yet quite young, she suffered from a form of disease that left her without the use of her lower limbs. Her mother carried her about on her back, and she could sit on the cushions upon the floor. But after a few more years she was confined to her couch, unable to turn or be turned, or to lift her head from the pillow. Her mother was a widow and of the poorest of our people, while her brothers were in the same condition, with large families dependent upon them.

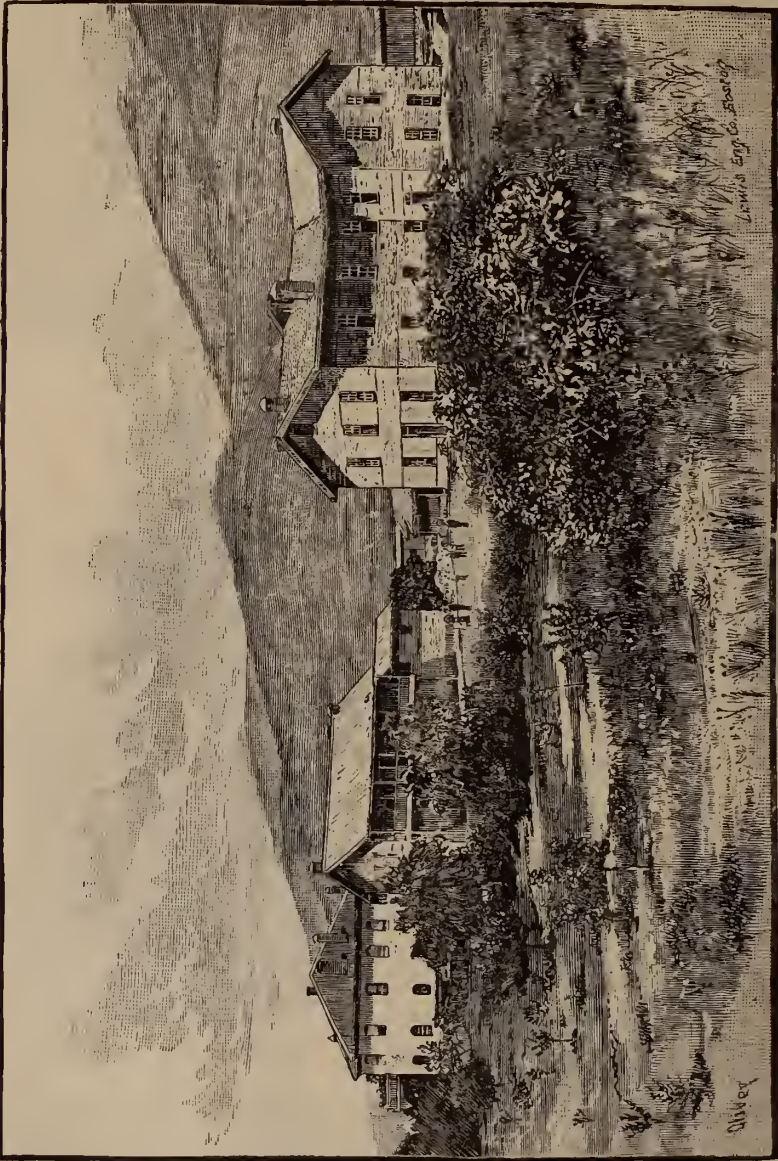
The old mother spun cotton when by a week's work a few cents could be earned. Sometimes she sat most uneasily without work, because she only lost by her sale of cotton after working hard to gain a little. Hatoon learned to crochet and knit, and was most happy when anybody would buy her work. The mother and daughter occupied a very small, sunless room, the one window looking out across a narrow street only upon a high wall. The one growing thing about the premises was a stunted grape-vine that half-shaded the little couch when, during the heat of summer, she could not remain inside. The one great luxury Hatoon craved was sufficient kerosene to supply her lamp to burn as freely, early and late, as she desired. Though much of the time they received assistance from the church in order to exist at all, she sometimes had to go short of kerosene.

Soon after being confined to her couch Hatoon learned to read, and the Bible became very precious to her. She knew it well in every part, and nothing was so willingly undertaken by her as teaching it to others. They count some twenty or more who learned of her to read. Among these are some active Christian young



A MOTHER AND CHILD IN TURKEY.

men, now church members, who on becoming her pupils were not only non-Protestant but wicked. She had a peculiar power in prayer, and labored and prayed earnestly and persistently for such as she undertook to help.



CENTRAL TURKEY GIRLS' COLLEGE AT MARASH, WITH THEOLOGICAL SEMINARY.

It was seven years ago that she was carried to the church to be formally received as one of its members. From time to time afterwards her neighbors carried her to church in the morning and she remained for all the services of the day. It was a very great joy to her, but she shrunk from asking friends to take her, saying it was "so hard for them." As often as once or twice in the year we



MARKET PLACE AT ANTIOCH, CENTRAL TURKEY.

sent for her to spend a few days at the College. She enjoyed all our work, and said she could pray better for us after knowing the routine for each day. She once began the study of English, feeling she could get much help from our good books and realizing the dearth of literature in Turkish. She gave it up on finding she had not time for it except to turn off her pupils, and that did not seem right to her. She, though receiving assistance from her church, was a regular contributor to its funds. She said the Lord helped her to fulfil her pledges each year, though she never knew beforehand how she should earn her money. It was always a *definite sum* she pledged, prayed, and worked for. She regularly studied the Sunday-school lesson, though it was seldom she was at Sunday-school.

For fifteen years she continued after being confined to her couch. For several years she suffered most excruciating pain for days at a time. At last the pains left her, "in answer to prayer," she said, and she was usually comfortable though subject to fever and ague and ophthalmia, the ordinary troubles of other people here. She seldom talked of *self*, except to recount her blessings. People went to her to comfort and cheer, and they got more than they gave her. She had severe illness, however, at the last, which continued three and one-half months, and it was most pitiful to see her extremely wasted form and find her almost too weak to converse in a whisper. Her doctor and other friends tried to help her, but could do little to alleviate her distress. She continued patient to the end, and was willing to try to get well, though desirous of being released.

When asked what should be done with her books and tracts, perhaps twenty-five pieces in all, she said, "Give them only to such as will appreciate their worth." She had nothing else to think about as leaving behind except the dear old mother, and she earnestly requested that she would not leave the little room that had been so long their home, but continue to live there and *rest*, now she should not have her to care for. We could not mourn when we heard of her release on a recent Sabbath morning—the day she hoped she might go home; but we who did not attend the funeral met and recounted the good she had been permitted to accomplish, through her love for Christ and his abundant grace bestowed upon her.

HEATHEN GOODNESS.

Two young Afghan orphans presented themselves at the Missionary Hospital at Amritsar, on English territory. They were asked about their circumstances.

"We are orphans," they answered.

"Have you no relatives who can take care of you?"

"We have an uncle who has been very good to us."

"Why does he not take you under his roof?"

"He has taken away all the property that our father left us."

"But in return he will doubtless feed and clothe you?"

"Oh, no! But he has been very good to us: he has not killed us."

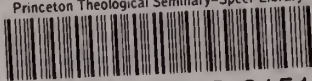
They related further that, not knowing how long the "goodness" of their uncle would last, they had thought it prudent to put the frontier between themselves and him.

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